3155.d50

SKETCHES, &c.

BRITISH MUSEUM

SKETCHES

OF

HEBREW

AND

EGYPTIAN ANTIQUITY,

INTENDED AS AN

INTRODUCTION

TO THE

PENTATEUCH.

By JOHN WALSH, M.R.I.A.

VICAR OF THE UNITED PARISHES OF CLONCURRY AND KILCOCK, IN THE DIOCESE OF KILDARE.

Ου δὲ μεν, δια τȣθ' ησυχαςὲον, αλλ ἑνεκα τȣ θεοφιλȣς και υπερ δυναμιν επιτολμητέον λεγειν, οικοθεν μεν ȣ̓δεν, ολιγα δε αντι πολλων εφ' ἃ την ανθρωπινην διάνοιαν φθανειν εικος, ερωτι και ποθῳ σοφίας κατεσχημενην.

PHILO.

DUBLIN:

PRINTED FOR THE AUTHOR

BY JOHN HALPEN, NO. 55, HENRY-STREET.

MDCCXCIII.

BRITISH MUSEUM

DEDICATION.

TO

THE RIGHT HONOURABLE

LORD VISCOUNT LEWISHAM,

LORD WARDEN OF THE STANNARIES, AND PRESIDENT OF THE LINNÆAN SOCIETY.

MY LORD,

IT is not ariſing from a vain preſumption of any literary merit in this work, which could poſſibly recommend it to your Lordſhip's patronage, that I take the liberty of this Dedication: neither is it in order to offer up the vain incenſe of adulation, which would be the more diſguſting, where every real virtue, which alone can add true nobility to the mind of man,

is

is conſpicuouſly exemplified, in a life of pure Benevolence, and unſullied morality: but the Author's principal motive is, to expreſs in the moſt public manner, his grateful acknowledgments for thoſe kind attentions which were paid to him, while reſiding two years at HAYES, for the recovery of his health, during which time, the following Sketches were the principal amuſement of,

my Lord,

your lordſhip's moſt obliged

and faithful ſervant,

JOHN WALSH.

CONTENTS.

SKETCH I.

OF Primæval Tradition. - - Page 1

SKETCH II.

The Character of Moſes, previous to his Miſſion. - - - - 8

SKETCH III.

Of the invention of Letters. - - 23

SKETCH IV.

Whether the Hebrew be the ſame of the Primæval Language, or not. - - 58

SKETCH V.

The Learning of Moſes, and whence derived. 79

SKETCH VI.

Whether Heathen Philoſophers borrowed from Moſes.——The opinion of Sir John Marſham refuted. - - - 97

SKETCH

CONTENTS.

SKETCH VII.

Why Moſes did not teach natural Philoſophy, or Aſtronomy. - - Page 112

SKETCH VIII.

SECT. I.

Of Rabbinical, Philoſophical and Religious Theories, erroneouſly founded on the Moſaic Writings. - - - 122

SECT. II.

Remarks on Dean Digby's Lectures, &c. &c. 135

SKETCH IX.

Cautions in religious inquiry. The Laws of Creation inſcrutable. - - - 153

SKETCH X.

The Hexaemeron of Moſes almoſt explained by paſſages ſelected from profane Writers. - 161

SKETCH XI.

The Antiquities of Sanchoniathon and Manetho, how far correſpondent with the Moſaical Hiſtory. - - - 138

SKETCH XII.

Emblems mentioned by Pignorius, explained. 202

SKETCH XIII.

Of the Being of a GOD. *Of the Sabeans, and opinions reſpecting Zoroaſter; in treating on which ſubjects is introduced an Antidote to the pernicious principles inculcated in a late work intitled—the* RUINS, *or a ſurvey of the revolutions of empires—by Volney.* 210

SKETCH I.

Of PRIMÆVAL TRADITION.

* THE firſt inquiry of the human mind, when it begins to expand, and is capable of Reflection, is concerning the origin of ſenſible Objects. The ears of the wiſeſt parent are repeatedly ſaluted with ſuch Interrogatories from his child, as he finds himſelf unable to

* Such is the natural thirſt of man after knowledge, that with avidity he recurs to antiquity, being unable to pry into futurity, he delights particularly to enquire into the beginning of thoſe kingdoms and families wherein he finds himſelf intereſted: nay, into the origin of the world, and the æra of human exiſtence. The fabulous accounts of profane writers yield him no ſatisfaction, being enveloped in thick darkneſs, ſave only in thoſe veſtiges which ſtill retain the evident marks of an origin derived from revelation.

That Adam was capable of giving ſuch inſtruction is eaſily deduced from this reaſon: We cannot form an idea

to anſwer; but ſuch is that natural στοργη, that innate affection of parental love, that he will not intentionally miſlead his children, neither will he fill their inquiſitive minds with vain, unintereſting fables inſtead of truth; but he will endeavour, according to his ability, and the extent of his information, to cultivate their underſtandings with ſuch ſound inſtruction as they are capable of receiving, and ſuch as may prove conducive to their happineſs, and conſequently to the good of ſociety. He will not therefore, as our Bleſſed Saviour expreſſes it, when his ſon aſketh bread,

of man's original formation according to the moſaic account, and not at the ſame time be ſtrongly convinced, that as man was formed in a ſtate of maturity, he was alſo endowed with a maturity of wiſdom, with an underſtanding already furniſhed with perfect ideas ſuited to his ſituation. He was not to be taught either knowledge or language by tedious and laborious ſteps, for having a familiar intercourſe with the Deity, the Deity was his immediate preceptor, who endowed him with ſuch powers of reaſon, as never could be equalled by the greateſt philoſophers. But how is this to be proved, and how to be exemplified? We have no writings of Adam handed down to poſterity, as monuments of his great abilities; but we have to this day thouſands of monuments to atteſt the truth of the aſſertion. This ſeeming paradox becomes evident, when we conſider that in giving names to all the variety of creatures which were brought before him, even ſuch names as were in a great manner explanatory of their nature, was diſplayed a wiſdom unaccountable on any other grounds than the inſtruction of God himſelf. Even Plato, the nobleſt of all heathen philoſophers, ſays, οιμαι μεν εγω, &c. &c. I think the beſt reaſon that can be aſſigned for this matter is, that whatever power firſt adapted names to things muſt have been more than human.

However

bread, give him a ſtone, nor when he aſketh fiſh, give him, intentionally, what might prove as baneful as a ſerpent.

We may well conceive, tho' not with adequate ideas, with what unremitting attention, and painful ſolicitude, Adam endeavoured to inſtruct his children, in order to counteract thoſe evil tendencies and depraved diſpoſitions, with which human nature became inveſted, and which had been induced by the means of his firſt tranſgreſſion: and as he lived nine hundred and thirty years, the doctrines of the unity and attributes of God, of genuine piety and religion, of pure mo-

 rality,

However impertinently the fall of man may have been treated by ſceptical men, however they might turn into ridicule the primary teſt of man's obedience, the forbidden fruit; yet, upon calm reflection, let it be pointed out what other ſort of teſt could have been better ſuited to the occaſion. Man was newly created, and had converſed with his maker, therefore required not the firſt commandment of the decalogue; no idolatry had any exiſtence, and therefore the ſecond commandment was unneceſſary; intimacy with God would have made it impoſſible for him to take his name in vain; his gratitude would have naturally led him to commemorate the æra of creation by an obſervance of the ſabbath-day; he had no parents to obey; the world was his own, and he had no neighbours to injure, by fraud, violence, or covetouſneſs. If, therefore, any precept were neceſſary, it muſt have been ſimilar to what Moſes has recorded. Man being placed in a garden of Paradiſe, furniſhed with all the delights that new-formed nature in her primitive luxuriance and perfection could diſplay, was only prohibited from the participating of the tree of the knowledge of good and evil.

rality, together with ſuch an account of the creation, as might raiſe in their minds the moſt awful veneration of almighty power, wiſdom, and goodneſs, was by him perſonally communicated to each ſucceſſive generation, until the days of Lamech, the father of Noah. Shem, the ſon of Noah, lived to the time of Abraham: from the time of the ſettling of Jacob's family in Egypt, to Moſes, was but one hundred and thirty five years; ſo that we may eaſily conceive, that traditional knowledge could have ſcarcely been interrupted from Adam to Moſes. And hence alſo appears the error of Rabbi Elias, who ſaid, that previous to the written law, men were deſtitute of any certain rule to guide them. It is true, indeed, to the cleareſt demonſtration, according to the expreſſion of our bleſſed Lord, that the Jews have made void the law through their vain traditions. For by the written law, tradition was annulled, and rendered unneceſſary; yet it muſt be acknowledged, that from this ſource, all the nations of the world, at firſt, received the information they had, and altho' it became enveloped in fable, by means of poetic fiction and enthuſiaſm, yet the dim light it afforded, even in this ſtate, was held in the higheſt veneration by many heathen philoſophers;

philoſophers: wherefore Plato thus expreſſes his religious reſpect for tradition as being the acknowledged ſource of inſtruction. "It is juſt, that both I who diſcourſe, and you that judge, ſhould remember that we are but men, and receiving the probable mythologic tradition of our fathers, it is but meet that we inquire no further into it."

And indeed, unleſs this be allowed, it will be impoſſible to account for a variety of circumſtances recorded in the ſcattered fragments of antiquity; which, like the ruins and monuments of ancient buildings, ſtill are ſufficient to indicate the ingenuity of their original founders.

Traditional knowledge was undoubtedly ſufficient to anſwer all the purpoſes of religion, in the antediluvian world. When the ages of men were protracted to ſuch amazing lengths, if any difficulty had then ariſen to be ſolved, relative to religious ſentiments, an immediate appeal might have been made to an indiſputable authority, to the Protogenitor himſelf, who would have moſt readily interpoſed, to the mutual ſatisfaction of the parties. But beſides ſuch information, God himſelf vouchſafed to confirm, and eſtabliſh the doctrines thus received, by holding familiar converſe with his faithful ſervants.

There-

Therefore, until the idolatry of Nachor, we read of no difference in religious ſentiments, and even then, but little, and that ariſing probably from the fancies and whims of ſpeculating men; for, about that time probably, began the ſtudy of aſtronomy, which gave riſe to idolatry in Egypt, Chaldæ, and Arabia.

Another cauſe of the corruption of primæval religion, might have originated from the pretenſions of innovating impoſtors to the ſame familiar intercourſe with God, that Abraham and the Patriarchs undoubtedly enjoyed: which will help to explain a difcult paſſage in ancient hiſtory. " Porrò Rex Suphis. ετος δε και περιόπτης εις θεος εγενετο, και την ιεραν συνεγραψε βιβλον. *Moreover this (King Suphis) was a contemplator of the Gods, and wrote the ſacred book. The word περιοπτης is underſtood to mean a very familiar intercourſe with the Gods, in the ſame manner that it is ſaid that Amenophis affected θεων γενεσθαι θεατην to be a viſionary contemplator of the Gods. Pretenſions of this nature having been common among the nations, hence the words of Cicero: Præſentiam ſæpe divi ſuam declarant, ſæpe viſæ formæ deorum. Sir John Marſham has called the Age in which he has treated on

* See Warſham.

on this ſubject, by the title of Θεοπνευστα and with great propriety.

When tradition became inadequate to the information of man, whoſe life began rapidly to decline, it pleaſed the ever-watchful providence of God to make a permanent revelation of his will by the written law.

The Iſraelites, weary of the accumulated oppreſſions, beneath which they daily groaned under the power of the Egyptian Tyrant, cried without intermiſſion to God, with agonizing fervour, for the accompliſhment of the promiſe made unto their fathers, that he might liberate them from their ſufferings, and give them the inheritance they were taught to hope for.

But God is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is faithful in the accompliſhment of all his promiſes. In his own time, and at an unexpected moment, he viſits his people with the joyful proſpect of ſalvation, which firſt, like the crepuſculum or twilight of the morning, gradually increaſing, foretels, to a degree of certain aſſurance, the approaching glory of that bright luminary, before whoſe glowing countenance, all clouds and darkneſs diſappear.

SKETCH II.

THE CHARACTER OF MOSES, PREVIOUS TO HIS MISSION.

LET us but conſider a few outlines of the character of that moſt illuſtrious man, who was divinely appointed to be the deliverer of the Iſraelites, and the means of communicating the written law *, and then, the

* In drawing a compariſon between lawgivers, we are always to expect a ſuperiority of wiſdom from them, in proportion to their having exiſted in later times, the antiquity of the world, being accounted its infantile ſtate, and it being known that knowledge and learning have been always gradual in their advances towards perfection. We have no perſon to compare Moſes with in the age wherein he flouriſhed, and many ages had elapſed before the hiſtorical age had made a beginning in any other nation but that of Iſrael. The firſt perſon who was deſerving of the appellation of lawgiver in the world after Moſes, was Lycurgus, in the 898th year before Chriſt: he was the ſon of Eunomus, king of Sparta. A love of moral virtue diſtinguiſhed him in the firſt inſtance, having ſpurned at the iniquitous propoſal of his elder brother's widow. He travelled into Crete and Ionia, and it is imagined, into Egypt, to ſtudy the laws and cuſtoms of other countries. On his return to Sparta, as he was

the conviction of our minds, muſt bear teſtimony to the fitneſs of the perſon.

Great

was determined to form a conſtitution entirely new, (and this he knew was impoſſible, unleſs he called in the fictitious aid of religion) he wiſhed to perſuade the ignorant multitude that he was inſpired by the Gods after the example of Minos; but notwithſtanding the oracles declared for him, he found it difficult. But the ſincerity of the man being univerſally believed, at length baniſhed ſuſpicion, eſpecially as he retrenched the royal authority, by forming a ſort of mixed government, which in a great meaſure appeared to ſecure the liberty of the ſubject. He feigned to unite all into the nature of one family, where reciprocity of intereſt was the moſt indiſſoluble tie. Moſes was not the ſon of a king like Lycurgus, tho' educated at the court of Pharaoh, and poſſeſſed of every neceſſary education; he was but a private perſon tending the flock of his father in-law, when he undertook to be the deliverer of the Jews. His inſpiration was not a fiction, but reality, eſtabliſhed in the ſight of all the Egyptians; ſuch divine power was ſufficient to render the people ſubmiſſive to the laws, eſpecially as theſe laws were eſtabliſhed on the baſis of religious duty, and ratified by the proſperity attending their obedience, and by the puniſhments which, as if naturally accompanied their diſobedience. The whole people were formed upon the plan of a diſtinct family, whoſe proſperity depended on their religious duties. The laws of Lycurgus were unwritten and merely traditional, whereas thoſe of Moſes were written. We are told by Ariſtotle, that before the invention of letters it was cuſtomary for people to ſing their laws, that this was the reaſon why muſical rules for keeping time were called νομοι. But Solon was the firſt among the Greeks who eſtabliſhed written laws, knowing that tradition was liable to corruption; theſe laws were written upon tablets of wood; but all the laws of Lycurgus, and of Solon, nay, of all the wiſeſt men in Greece, did not preſerve the pure ſpirit of moral virtue which is contained in the decalogue of Moſes; which, improved by the chriſtian ſyſtem, has become the baſis of law to the wiſeſt ſtates of Europe: they are part of the common laws of

England,

Great are the abilities neceſſary to govern a people, who are, already, in a flouriſhing ſtate,

England, and are in many inſtances the baſis of ſtatute law. And I will venture to affirm that if any intire nation which has any claim to modern improvement in literature were to become downright ſceptics, yet they could not conſtitute any ſyſtem of laws which would anſwēr the end of civil government, without having reſpect to the moral law of Moſes, and borrowing precepts from it, as improved and eſtabliſhed by the law of Chriſt. The ſureſt teſt, therefore, of the ſuperiority of laws is by their duration, for what is intrinſically valuable ſociety muſt adopt. The laws of Solon and Lycurgus are in non-exiſtence, whilſt thoſe of Moſes ſhall endure for ever, becauſe they are of divine authority. From hence ariſes an argument, that ſince Moſes wrote at ſo early an age, long before the cultivation of knowledge in by far the greater part of the world, he could not have eſtabliſhed laws of ſuch duration unleſs he was divinely taught; ſince the labours of the wiſeſt men that ſucceeded him have periſhed, whilſt his remain in full vigour: the very people of the Jews remain as a living monument of the firſt revelation; nay, it is a ſtanding miracle concerning the mutability of human affairs. Plato, Ariſtotle, and Polybius have reproached Lycurgus, becauſe his laws were more adapted to make men brave than juſt: the immorality of his laws is too univerſally acknowledged to make it neceſſary to point them out particularly; the manner in which the Helotes were treated is ſufficient to ſhew what little ſenſe the Spartans had of natural juſtice. When Solon made his laws, learning had advanced in Greece, and their morality was better, yet Solon himſelf was ſenſible of the defects of his own laws.

When it is remembered that Lycurgus, brother to Polydectes, was ſolicited by the Lacedemonians to take the reins of government, and that he nobly refuſed the offer of his brother's widow, which would have ſecured the kingdom to him, by procuring an abortion, on condition of his marrying her: From a Prince, whoſe conduct was, on this occaſion ſo perfectly conſiſtent with true morality, it might be expected

that

ſtate, and whoſe municipal laws have been already eſtabliſhed, on the firmeſt baſis of political wiſdom.

But to influence the minds of the moſt illiterate people, who had been, during a long ſeries of oppreſſion, reduced to the moſt abject ſtate; to inſpire *them* with noble and animated ideas, to render *them* amenable to reaſon and religion, who had been buried in ignorance and ſuperſtition, and that almoſt inſtantaneouſly, muſt be acknowledged to have been

that all his laws would have been grounded on the ſame principle; but on due examination we are diſappointed: Fortitude and valour alone were the baſis of his laws, ſupported only by continual wars. This is obſerved by * Ariſtotle, who was of the ſame opinion with Cicero, that war is to be undertaken in order to procure peace, the laws of peace are moral and religious virtues: in theſe Lycurgus was deficient; nay, he encouraged deceit, theft, and incontinency: his reſtrictive rules and ſumptuary laws were calculated only to make good ſoldiers; in other reſpects vice was encouraged by the moſt powerful incentives, and adultery ſanctioned by reaſons which afterwards were very properly expoſed by Ariſtotle.

But after all, what ſhall we think of Ariſtotle, the diſciple of the divine Plato? one would imagine that he ought in moral rectitude to have exceeded all his predeceſſors, but it was not ſo: he authorized the inhuman cuſtom of expoſing children who had any deformity, to periſh like the offspring of brutes; he juſtified the barbarous practice of procuring abortion when children exceeded a limited number; a practice ſo juſtly reprobated by Cicero †, who ſays, two things are incompatible, that nature ſhould have procreation, and when a creature is born, that it ſhould not be loved and preſerved.

* In Polit. L. 2. cap. 7. Cic. in Off. lib. 2.

† Cicero de fin. lib. 13.

been only the work of Almighty Power. Therefore, exalted was the dignity, and everlaſting the honour conferred on Moſes, in being choſen the inſtrument of emancipating his brethren from this miſerable ſtate. Philo, in his ſecond book of the life of Moſes, ſays *, " Facultati legiſlatoriæ quatuor hæc ſunt conjunctiſſima, charitas erga proximos, juſtitia, amor virtutum et vitiorum odium. Hæc vel ſingula, magnum eſt alicui contingere, mirandum vero ſi univerſa unus poſſit conſequi, quod in ſolo Moſe licet cernere, eminentibus in eo manifeſtis cunctarum modo indiciis." Cloſely united with the office of legiſlator are theſe four, charity, juſtice, the love of virtue, and the hatred of vice; each of which may be conſidered as a valuable acquiſition to any perſon, but we can no where ſee thoſe virtues ſo eminently united by every ſtriking characteriſtic, as in the perſon, and eſpecially in the laws of Moſes.

Divine Providence, whoſe watchful eye ſuperintends all his works, raiſes from diſtreſs, from the verge of miſery and death, men who have been otherwiſe left deſtitute of every apparent means of aſſiſtance, humbles their haughty enemies, and raiſes humble virtue

* From Hody.

virtue to exalted ſtations. Thus, Joſeph, by the unnatural hatred of his cruel brethren, expoſed to famine and to death, was raiſed to be the prime miniſter of Pharaoh, and became inſtrumental in ſaving a nation. Thus Romulus, the Founder of the Roman empire, is ſaid to have been ſaved from periſhing in the Tiber; and thus alſo Moſes, the great lawgiver of the Jews, was taken out of the Nile, and preſerved by Pharaoh's daughter, who educated him as her own ſon, and had him carefully inſtructed in every branch of Egyptian Literature. Thus Clemens Alexandrinus relates the circumſtance. "Τιθεται τω παιδιω ὀνομα ἡ Βασιλις Μωϋσην ετυμως, δια τω εξ υδατι ανελεσθαι αυτον, τω γαρ υδωρ μων ονομαζεσι. Αιγυπτιοι εις ὁ εκτεθειται τεθνηξομενον." The Queen gave the boy, Moſes, a name founded in truth, becauſe he was taken out of the water; for the Egyptians call water, moy, in which he was expoſed to periſh.

It is a circumſtance very remarkable, and which has eſcaped the attention of any commentators that I have met with; that Moſes from his infancy, being educated under the directions of thoſe very perſons who hated his brethren, it was natural to ſuppoſe, that every ſentiment was ſedulouſly cultivated by them, which might impreſs his mind

mind with contemptible ideas of his own origin, and that in ſuch a ſituation, it was morally impoſſible he could have been made acquainted with the true hiſtory of his predeceſſors. We all know by daily experience, the power of education, how natural it is to adhere to firſt impreſſions, more than any other, and how difficult to diveſt ourſelves of rooted prejudices; it is natural therefore to ſuppoſe, that, were it not for the train of providential circumſtances, which compelled Moſes to flee from the houſe of Pharaoh, he would have continued in ſo flattering a ſituation; he knew undoubtedly that he was born an Hebrew, for this humiliating circumſtance (conſidering the ſituation his people were then in) would not have been concealed from him, to render him the more ſenſible of the obligations he was under to his protectreſs. Curioſity, then, ſeemed firſt to lead him to a proper inquiry: not ſatisfied with this, nature, powerful in her operations on the human mind, dictated an ardent deſire of ſeeing his brethren, and the ſituation they were in; and this he was obliged to do, as may well be ſurmiſed, in the moſt ſecret manner.

Thus the noble ſpirit of Moſes would not ſuffer him, in quietneſs, and indulgent eaſe,

to

to enjoy the ſplendid honours, and luxuriant pleaſures which diffuſive wealth had ſcattered round him, when he beheld his brethren groaning beneath an accumulated load of miſery and oppreſſion, ſubjected to the inſults of every mean Egyptian; he therefore choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. "And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens; and he eſpied an Egyptian ſmiting an Hebrew, one of his brethren, and he looked this way and that way, and when he ſaw that there was no man, he ſlew the Egyptian, and hid him in the ſand."

This action ſeems to require a juſtification. Diodorus informs us that it was an Egyptian law, that whoever ſhould, at any time, be witneſs to any perſon's offering violence to another, and neglected to interfere in behalf of the injured perſon, ſhould ſuffer death: but the Iſraelites were not at this time conſidered as under the protection of the laws, and it might probably be regarded as criminal in any perſon to give them, in ſuch caſes, any aſſiſtance. Being excluded the common rights of citizens, the natural rights of man muſt

muſt juſtify retaliation: it is aſſerted by ſome that Moſes knew at this time, that he was to be the deliverer of the Hebrews; and we are informed by Joſephus, that the king was prophetically informed by one (των ιερογραμματεων) of the ſacred ſcribes τεχθησεσθαι τινα και εκεινον τον καιρον τοις Ισραηλιταις ὸς ταπεινωσει μεν των Αιγυπτιων ηγεμονιαν, αυξησει δε τυς Ισραηλιτας τραφεις, that a certain Iſraelite would be born about that time, who would humble the empire of the Egyptians, and increaſe the Iſraelites, ſhould he be nurtured to maturity. It is alſo ſaid, that the ſame ſacred ſcribe, who had thus propheſied before the birth of Moſes, when he ſaw him in the royal preſence, (ανακεκραγως) cried out with a loud voice, ουτος ειπε, Βασιλευ, παις εκεινος ὸν κτεινασιν ημιν εδηλωσεν ὸ θεος αφοβοις ειναι και τα εξης, This, O King, is that boy, whom if we ſlay, God has ſhewn, that conſequently we ſhall be without fear.

I am, however, well perſuaded, that Moſes was not at all conſcious of being divinely appointed * *at this time*, by the apprehenſion he

* That there was ſome ancient prophecy concerning the deliverance of the Iſraelites by Moſes, is corroborated by the words of St. Stephen, who having mentioned the interpoſition of Moſes in behalf of an Hebrew who had been injured by an Egyptian, expreſſes himſelf thus, " for he ſuppoſed his brethren would have underſtood, how that God, by his hands, would deliver them: Moſes, though not at this time called of God, yet was ſenſible this would be the caſe."

he diſcovered when going to commit the action, which ſeems to have originated from the feelings of mere human nature; and that Moſes was not at that time properly qualified for the great buſineſs he was deſigned to tranſact. Nay, until God made himſelf known to him at Horeb, perhaps he had not much better ideas of religion than the Egyptians themſelves; yet he certainly ſhewed a noble and generous diſpoſition, which indeed rendered him the object of a fierce reſentment. Nor is it once mentioned that Pharaoh's daughter interpoſed, or mediated in his favour. Perhaps on the contrary, in the heat of her reſentment, ſhe joined with her implacable father in the bittereſt invectives, in upbraiding him with the moſt ſevere of all accuſations, with baſe ingratitude; a crime with which his noble mind was never tainted. It is true, that he owed the higheſt acknowledgments to one who had ſaved his life, given him the education of a prince, and nurtured him with all the affection and tenderneſs of a mother. Yet his affection for *her*, which was, no doubt, very great, his attachment, however binding, could never counterbalance the more powerful ties of nature—of conſanguinity, the feelings of an

heart that would bleed, as it felt, for his diſtreſt kindred; who had no other mode of expreſſing their miſeries to him, but the wretchedneſs of their appearance, emaciated with labour and penury; or perhaps with eyes ſtreaming with tears of anguiſh, with which they timidly followed him, whilſt he was conveyed thro' the ſtreets in Pharaoh's royal chariot.

But Moſes was not limited in his benevolence and principle of juſtice to his relations, for he was equally diſpoſed to ſuccour every injured perſon; and this ſpirited diſpoſition, which brought on him the reſentment of the king, and cauſed him precipitately to flee to the land of Midian, without a ſingle friend to comfort him, or to yield him any aſſiſtance, was the means, under Providence, of procuring him a ſafe aſylum there; for, as he ſat in penſive, tho' manly fortitude, at the ſide of a fountain, he beheld with indignation, ſome ruffian ſhepherds inſult the daughters of the prieſt of Midian, by rudely preventing them from drawing water for their flocks; and haſtening to their aſſiſtance, he repulſed the aſſailants, and tendered his courteous ſervices. So amiable was his diſpoſition, ſo accompliſhed his manners, and above all, his

learning

learning and underſtanding were ſo pleaſing to the prieſt of On, that he made him his ſon-in-law. A prieſt of On was held in the higheſt eſtimation, called כהן, Cohen which ſignifies a kind of prince. Cyril ſays,* Ων δε εστιν ὁ ηλιος, On is the Sun. The city of Heliopolis is called On. Pharaoh thought he conferred a great honour on Joſeph, when he gave him to wife Aſcenath, the daughter of Potiphera, prieſt of On.

Moſes lived with his father-in-law, leading a retired life, the life of a ſimple ſhepherd, tending the flock, until God was pleaſed to manifeſt himſelf on mount Horeb, by his eſſential name, Jehovah. Moſes, at firſt, ſenſible of his own inability, and human weakneſs, began to ſhrink from his miſſion, pleaded his infirmities, and the probability that the Iſraelites would not acknowledge his authority. Perhaps it might have occurred to his mind, that his brethren, however they might, and indeed muſt, have been convinced of his affection for them, would hardly look upon themſelves as

 ſafe

* The Septuagint interprets the word in the ſame manner, and calls the city of On, Heliopolis. Gen. 41, 45.—and he gave him to wife Aſcenath, the daughter of Potiphera, Prieſt of On. Theophilus from Manetho, ſays, Ων ητις εστιν Ηλιουπολις.

BRYANT.

ſafe under the conduct of a man, whoſe apparent raſhneſs in killing the Egyptian, had redoubled their ſufferings, as might be ſuppoſed to be the caſe. * He wiſhed therefore to decline the undertaking: but God having condeſcended to anſwer all his objections, by convincing him that a miraculous and invincible Power ſhould accompany him in all his undertakings; inſpired by divine courage, he undertook the ſacred embaſſy; and was, contrary to his firſt expectations,

* Moſes, at the time of his miſſion, was arrived at that period of life, which muſt have totally excluded every idea of ridiculous enterprize; he was ſenſible of his own inability for ſuch an undertaking, and had otherwiſe weighty reaſons to diſſuade him from it. He was married to a woman whoſe father had no ſmall poſſeſſions, and had a family already approximating to, or arrived at maturity. To abandon them, and bring on them perhaps a train of misfortunes, by riſquing an adventure, which had every natural appearance of proving unſucceſsful and deſtructive, would have been the greateſt madneſs, without an extraordinary divine commiſſion: and on recollection, it is not improbable, that his father-in-law might have thus thought of it, for it was not, until Moſes had been ſucceſsful, and had ſhewn himſelf in perſon to his enemies, that he brought his daughter and her children to him. "When Jethro, the prieſt of Midian, Moſes' father-in-law, heard of all that God had done, &c." It is true, that at firſt Jethro permitted Zipporah and the children to accompany Moſes to Egypt, but it appears alſo that ſhe had ſome difference or diſpute with Moſes, which occaſioned her to return: it could not have been merely the ceremony of circumciſion, but probably a total diffidence and want of faith, of which we are only left to conjectures.

pectations, received with every mark of grateful acclamation, by an almoſt deſponding people. Being then acknowledged as their leader, the Almighty Power having been diſplayed, by the moſt aſtoniſhing miracles, with an high hand and an out-ſtretched arm their enemies were deſtroyed, and their deliverance accompliſhed. Soon after, the illuſtrious prophet, on MOUNT SINAI, received immediately from God, the * *Written Law.*

* Between the firſt lawgiver and Chriſt there is ſome ſimilitude.

Moſes was born at the very time Pharaoh had given order for the deſtruction of the male children of the Hebrews.

Chriſt was born at the time when Herod had ordered the firſt born of the Jews to be killed, according to the prophecy "there was weeping in Rehma; Rachel weeping for her children?"

Moſes was for a time concealed by his mother? This alſo is true of Chriſt. Moſes fed the Iſraelites with manna; Chriſt fed the multitude by the miracle of the loaves and fiſhes, and was the bread that cometh down from Heaven, the bread of life.

Moſes brought his family down to Egypt, ſitting on an aſs; Chriſt came into Jeruſalem in the ſame manner. Moſes cauſed water to ſpring from a rock; Chriſt was ſpiritually that rock, he gives the water of eternal life.

Moſes was the perſon by whom the law was revealed. Grace and truth, which is the ſpirit of the law, came by Chriſt.

Moſes led the Iſraelites from the bondage of Egypt to the land of Promiſe. By Chriſt men are delivered from the bondage of ſin and ſatan, and reſtored to happineſs and heaven.

Moſes faſted forty days in the mount.

Chriſt faſted forty days in the wilderneſs.

Moſes

Moſes died on mount Nebo; Chriſt, on mount Calvary.

This compariſon was, in a great meaſure, made by learned Rabbis, which is one ſtrong argument againſt them in favour of Chriſt. You will find it nearly thus, as quoted by Reland, "Rabbi Barachia, ſaid in the name of Rabbi Iſaac; as was the firſt redeemer Moſes, ſo ſhall the latter Meſſiah be; of the firſt, it is written, that Moſes placed his wife, and ſons upon an aſs; ſo alſo ſhall it be of the latter, as it is written, he ſhall be poor ſitting on an aſs. Of the firſt it is written, that he brought down Manna from Heaven; thus alſo of the latter in the 72d pſalm. Of the firſt it is recorded, that he commanded the waters to accompany his people in the deſert; of the latter, Joel. 3. A fountain ſhall proceed from the houſe of God, and water the valley of Chittim.

SKETCH

SKETCH III.

OF THE INVENTION OF LETTERS.

WAS then writing the diſcovery of Moſes? I believe not: Or was that moſt wonderful art immediately revealed to him by God? If this had been the caſe, I ſhould imagine that ſo extraordinary a circumſtance would have been worthy of relation amongſt other miracles. But we do not read that the Iſraelites expreſſed any aſtoniſhment at ſuch an event; which had it been a recent diſcovery, might be expected.

The principal teſtimony which antiquity affords in favor of Moſes in this point, is taken from Eupolemus in Euſebius, who ſays, that Moſes was the firſt wiſe man, and the firſt who delivered letters to the Jews, from whom the Phœnicians received them,

as

as the Greeks did from the Phœnicians: but when we conſider the words themſelves, which are theſe, Ευπολεμος δε φησι τον Μωσην πρωτον Σοφον γενεσθαι, και γραμματα παραδεναι τοις Ιεδαιοις πρωτον, &c. we may obſerve that the word παραδεναι means no more than to expreſs the tranſmitting, or rather the transferring of an art, which had been previouſly known to others, nor can we argue from thence that Eupolemus was of opinion that Moſes was the inventor of letters.

Sir Iſaac Newton ſays, "When the Edomites fled from David, with their young king Hadad, into Egypt, it is probable that they carried thither alſo the uſe of letters: for letters were then in uſe among the poſterity of Abraham in Arabia Petræa, and upon the borders of the Red Sea, the law being written there by Moſes in a book, and in tables of ſtone long before: for Moſes marrying the daughter of the prieſt of Midian, and dwelling with him forty years, learned them among the Midianites: and Job, who lived among their neighbours the Edomites, mentions the writing down of words in his days."—Chronology, page 209.

Montſaucon gives us this teſtimony (which is inadmiſſible) from Coſmos, a learned Egyptian, who, in the year of our Lord, five hundred and

and thirty-five, had travelled through the eaſtern countries: "Cum ſcriptam a deo legem accepiſſent Iſraelitæ, ibi primum literas edidicerunt ceu quieto quodam literario ludo uſus deus, ipſos totis quadraginta annis exarandis literis exerceri ſivit: quamobrem in deſerto Sinai, inque omnibus manſionibus, videre eſt lapides omnes ex montibus delapſos literis hæbraicis inſcriptos, ut ego qui iſthac iter habui, teſtificor; quas inſcriptiones Judæi quidam, qui ipſas legerant, narrabant nobis ita habere.—Profectio talis.—Ex tribu tali—Menſe tali.—

"When the Iſraelites had firſt received the written law from God, they alſo acquired the knowledge of letters; and God permitted them to be exerciſed in the deſart, in cultivating that knowledge as in a retired ſchool: wherefore, in all their various reſting places, I teſtify from my own obſervation, that all the ſtones which had fallen from the mountains, were inſcribed with Hebrew letters, which inſc iptions as they have been interpreted to us, by certain Jews who had read them, were as follows:—ſuch a March—ſuch a Tribe—ſuch a Month."

There is ſomething, I ſay, in this account, which carries an air of improbability with it.

From

From the learned character given of Coſmos, we might well ſuppoſe him incapable of reſting ſatisfied with the information he might expect from prejudiced Jews, when he himſelf was capable of copying theſe inſcriptions, which would have evidently ſhewn what the form of theſe ancient letters were. But the relation of this matter would make us believe, that the inſcriptions mentioned were in the form of the preſent Hebrew letters; which circumſtance alone is ſufficient authority to diſcredit the whole. For it is not difficult to prove, that the preſent Hebrew letters are not the ſame which Moſes firſt made uſe of, but very different. It is ſaid that Ezra changed the old Hebrew character, which was the ſame of the Phœnician, for the Chaldean; and this has been the opinion of moſt learned men, ſays the author of the Connections, on good grounds: "For there are many old Jewiſh ſhekels ſtill in being, and others of the ſame ſort are frequently dug up in Judæa, with this inſcription, in Samaritan letters—*Jeruſalem Kedoſha*—that is, Jeruſalem the holy: which inſcription ſhews that they could not be the coins of the Iſraelites of the Ten Tribes, nor of the Samaritans who after ſucceeded them in their land;

land; for neither of them would have put the name of Jeruſalem upon their coin, or ever have called it the Holy City. Theſe pieces, therefore, muſt have been the coin of thoſe of the two tribes before the captivity, and this proves the Samaritan character to have been that, which was then in uſe among them: and it cannot be ſaid that theſe ſhekels have been counterfeited by modern hands; for Rabbi Moſes Ben Nachman tells us of ſeveral which he met with in his time, that had this inſcription on them in Samaritan letters, who lived about five hundred years ago, and therefore it muſt follow, that the preſent Hebrew character was introduced among the Jews after the Babyloniſh captivity. And the general teſtimony of the ancients is, that it was Ezra that firſt put the holy ſcriptures into it, on the review that he made of them on his coming to Jeruſalem.

The Jews who maintain the preſent Hebrew character to be genuine and primæval, and the very ſame which Moſes uſed in writing the law, confidentially affirm, (but without any ſufficient authority) that amongſt their predeceſſors, before the time of Ezra, from the moſt ancient time, there exiſted two

modes

modes of writing, the one ſacred and not commonly known, wherein the Pentateuch and other religious books were penned; the other vulgar, and uſed on all common occaſions, and in the daily tranſactions of life, which was the Samaritan, the very ſame which the Cuthæans were made acquainted with by means of the copy of the law which they received when they built their temple on mount Gerazim. But let us hear the words of *Buxtorf* the *Son*: Aiunt illi (Hebræi) duplicem Judæos olim habuiſſe ſcripturam, *ſacram & profanam*; vel *externam* vel *internam*, vel *publicam* vel *communem*, & *privatim* vel *ſingularem* prout appellare libuerit. *Illa*, fuiſſe ſcriptas a deo Tabulas Legis, librum item illum Legis a Moſe, qui in Arca, vel ad latus arcæ, fuit reconditus & repoſitus; & hanc ſcripturam fuiſſe eam ipſam que hodieque eſt in uſu & Aſſyriaca appellatur. *Hac*, ſcripta fuiſſe reliqua exemplaria Legis, quæ privati quilibet ſibi in ſuum & ſuorum uſum ſcribebant: tum etiam in communi uſu in negotiis civilibus quibuſlibet, commerciis, contractibus monetis, &c fuiſſe adhibitam, & hanc appellant *ſcripturam Hebræam*, *tranſfluvialem*, quam volunt eandem eſſe quæ hodie Samaritana vocatur. *Illa* ſcriptura, dicunt

cunt quidam, fas non fuiſſe plebi uti, ne quidem ad libros Legis deſcribendos: alii vero licitum quidem fuiſſe, ſi quis voluiſſet; verumtamem ob ſingularem ejus ſanctitatem & venerationem, quam illi tribuebant, ab ejus uſu abſtinuiſſe. Eſram vero, poſt ſolutam captivitatem Babylonicam, hujus ſcripturæ ſacræ uſum non tantum promiſcue, Judeis omnibus permiſiſſe, ſed etiam injunxiſſe. *Hanc* autem Samaritanis, ceu apoſtatis; ut profanam & communem reliquiſſe & ex judeorum uſu ſuſtuliſſe.

For all this there is not one ſufficient authority, and the great enmity which ſubſiſted between the Jews and the Samaritans, particularly after the latter had built a temple on mount Gerazim, the mount of bleſſings, might have occaſioned the Jews to heap a load of calumnies on the Samaritans, and alſo to depreciate their copy of the law, which they alledge to be corrupted; and have by their artifice been able to influence and prejudice the minds of many men, as Hortinger, Uſher, Patrick, Lightfoot, Prideaux, &c. but they were all miſtaken, which the learned and laborious Kennicot has fully demonſtrated in his ſecond diſſertation on the Pentateuch, to which I refer the reader. Suffice it to take notice,

notice, that Walton, in his Proleg. 3, 32, and Syncellus, who lived in the year of Chriſt 792, mentions the Samaritan copy to be a true and a moſt ancient copy; his words are, Το Σαμαρειτων αρχαιοτατον (αντιγραφον) και τοις χαρακτηρσι διαλλαττον. ὁ και ΑΛΗΘΗΣ ειναι και ΠΡΩΤΟΝ, Εβραιοι καθομολογουσι. If therefore the Jews (as Syncellus obſerves) confeſſed ſo much in his time, to what muſt we impute the change of ſentiment we now find among them, and which they ridiculouſly attempt to vindicate, but to the proſpect of ſeeing the Samaritan copy riſe in reputation above the Hebrew.

It is the opinion of Montfaucon, Chiſhul, and many others, that the Greek letters, as to ſhape and numerical value, were derived from the Phœnician: that the Cadmean letters were more ſimilar to the Samaritan, than the preſent Hebrew: from hence it is, with very ſtrong evidence, concluded, that the Samaritan character is much more ancient than the Hebrew. Phœniciis characteribus olim omnes Chananei uſi ſunt, & Hebræi & adhuc Samaritani uſi ſunt. Formerly all the Chananites and Hebrews made uſe of the Phœnician letters, as the Samaritans ſtill do.—Harduin in Plin. Nat. Hiſt. lib. 7.

A mere inſpection of the old Phœnician alphabet will evince, that moſt others have been

been derived from it, in which character Moſes is ſaid to have written the law. But it does not appear that either Moſes, or * Cadmus, (who taught the Greeks the uſe of letters) was the original inventor of them. It appears rather, from ſuch proofs, as a ſubject of ſuch vaſt antiquity will admit of, that before Moſes or Cadmus the art of writing in alphabetical characters was known; and this ſeems to have been the reſult of hieroglyphics. Moſes himſelf refers to a written authority, older of conſequence than his own, in the twenty-firſt chapter of the Book of Numbers:—" Wherefore it is written in the book of the wars of the Lord, what he did in the Red Sea, and in the Brooks of Arnon:" in which place a reference is made to an hiſtorical fact, which had been recorded in a written hiſtory. It is ridiculous to find learned men endeavouring to explain this away in a manner to which common ſenſe muſt give the name of duplicity. Thus Clericus would explain the words יאמר בספר Jeamer bſepher memorantur narratione:—— a

* Cadmus ut putatur tempore Joſhuæ annis ante Chriſtum 1500 Græcis literas tradidit. Montfaucon.

Newton, p. 13, and 210, makes Cadmus live in the year A. C. 1045.

Uſher in the year 1455 A. C. of the world 3259

forced

forced and ridiculous interpretation : for the *prefix* ב in, and ספר ſepher, the book, are explanatory of the ſenſe in which the word אמר Jeamer, ought to be taken. For if the relation had been expreſſed of verbal, or oral tradition, the laſt word would have been intirely omitted, or ſome other choſen in its place; but in the Septuagint, it is rightly tranſlated εν βιβλιω.

That the invention of letters was the reſult of hieroglyphics, I am well perſuaded; writing in ſymbolic repreſentations being found uncertain, and not ſufficiently expreſſive of ſubjects which required minute inveſtigation, rendered ſuch an invention eſſential to the preſervation of arts and ſciences. It does not appear conſonant with reaſon, to ſuppoſe, that a variety of learned ſubjects, philological, theological, moral and political, could have been diſcuſſed by mere animal and ſymbolic repreſentations, which ſometimes appear ſcarcely tolerable in the beſt dreſs which Horus Apollo, Clemens Alexandrinus, Epiphanius and Polyhyſtor give us, by means of their written embelliſhments.

As for example: I have taken the following from Horus Apollo, or Horapollo, as he is called by ſome:

Πως αςατον.

Τινα δε αςατον και μη μενοντα εν ταυτω αλλ οτε μεν ισχυρον και θρασυν, οτε δε αθενη και δειλον βουλομενοι σημηναι ὑαιναν ζωγραφουσι. αυτη γαρ οτε μεν αρρην γινεται, οτε δε θηλεια.

" To repreſent an unſtable man.

When they mean to repreſent any unſtable perſon, not perſiſting in the ſame purpoſe, who is at one time robuſt and daring, and at another, feeble and timid, they paint an Hyæna, for ſhe is ſometimes male, and ſometimes female.— The abſurdity of this needs no comment."

Epiphanius, who imitates this mode, has been guilty of many abſurdities; his repreſenting the fall of Adam, to an Elephant deceived by the female, is extremely ridiculous, and what is worſe, indecent, and therefore I ſhall not inſert it.

The Egyptian ſymbols, deſtitute of letters and words to expreſs their meaning according to the mode uſed by Epiphanius and Polyhiſtor, eſpecially as they had many meanings, muſt be liable to great uncertainty, and not capable of being applied to the ſubjects which they are ſaid to expreſs. And we may certainly collect from Philo, and Clemens Alexandrinus, that the ſcience of hie-

roglyphics was twofold; the one popular, and obvious made known to all, as poſſibly geometry, arithmetic, and muſic; the other ſecret and accounted holy, whereby the moſt important ſubjects of theology, phyſiology, and civil policy were repreſented. Whence originated the ιερατικα γραμματα, or ſacred letters, which Moſes certainly learned either when he was educated at the court of Pharaoh, as is moſt probable, or elſe, as Sir Iſaac Newton ſays, from his father-in-law. Pliny ſays, "Literas ſemper arbitror Aſſyrias fuiſſe, ſed alii, apud Egyptios a Mercurio, ut Gellius: alii apud Syros repertas volunt. Anticlides in Egypto inveniſſe quendam nomine Menona tradit." The opinion of Gellius is taken from Sanchuniatho in Euſebius, and alſo from Plato. Philo ſays, that Taautus was the firſt who found a method of aſſiſting the memory by the art of writing. Socrates is repreſented by Plato as ſaying, I have heard that a certain ancient God, to whom the bird Ibis is conſecrated, αὐτῳ δε ονομα το δαιμονι ειναι Θουθ. τουτον δε πρωτον αριθμοντε και λογισμον ευρειν, και γεωμετριαν, και αστρονομιαν, ετι δε πετλειας τε και κυβειας, και δη γραμματα, and whoſe name is Thoth, was the firſt who invented numerical computation, the play of cheſs and dice, and alſo letters. The ſame author alſo ſays, that Thoth made

the

the diſtinction between vowels and conſonants, mutes and liquids; and Kircher ſays, that this diſcovery was the conſequence of ſymbolic repreſentations: omnes tamen in hoc conſentiunt, pleraſque ex ſacrorum animalium forma, inceſſu aliarumq: corporis partium ſitibus & ſymmetria deſumptas. Ita Demetrius Phalereus, qui ſeptem vocales aſſignans ſeptem diis conſecratas ait, cæteras ex animalium forma deſumptas. Euſebius aſtruit idem. Thus it appears, that it was a very univerſal opinion, that from the figure of Animals, or the different parts of them, letters were invented; and that their antiquity muſt have been very great, when they have been imputed to the wiſdom of Thoth.

That letters were known in Arabia before the time of Moſes is almoſt demonſtrable from the writings of Job, who is the moſt ancient of all authors, whoſe works have been tranſmitted to us in any tolerable degree of preſervation. Job, πολυκλειτος και πολυμαθης, that illuſtrious and learned Arab, in whoſe hiſtory many veſtigia of ancient literature occur, is accounted more ancient than Moſes, and this is evident in a variety of inſtances: A few remarks on this ſubject cannot be conſidered as foreign from the point in queſtion.

The firſt reaſon aſſigned for the great antiquity of Job is, that in his writings there is not the ſmalleſt trace of the written law; that the precepts of Noah alone are by implication refered to, as thus:

1. Of Idolatry.—"If I beheld the ſun when it ſhined, or the moon walking in brightneſs." This ſpecies of idolatry was by much the earlieſt, and in Arabia was called Sabeaniſm.

2. Of Blaſphemy.—"And he roſe up early in the morning, and offered burnt offerings, according to the number of them all; for Job ſaid, it may be that my ſons have ſinned, and curſed God in their hearts."

3. Of Homicide.—"If I rejoiced at the deſtruction of him that hated me, or lifted up myſelf when evil found him, neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul. If the men of my tabernacle ſaid, oh that we had of his fleſh, we cannot be ſatisfied."

4. Of Adultery.—"If my heart hath been deceived by a woman, or if I have laid wait at my neighbour's door.

5. Of Theft, or illicit Gain.—"If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved unto my hands."

6. Of

6. Of Judgment.---(Job himſelf acting as a judge.) " Becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him."

Another corroborating circumſtance is, that the age of Job being upwards of two hundred years, denotes a time previous to Moſes, who is ſaid to have died at a very great age, at one hundred and twenty ; it being obſerved as a very peculiar circumſtance, that his eye was not dim, nor his natural force abated. And it is the opinion of Chryſoſtom, απο τε μακροβιωταιον τουτον γεγονεναι, και υπερ τα διακοσια ετη βεβιωκεναι· ουδεις γαρ μετα τον νομον τοσαυτα ζησας ιστορηται, " from this argument, that there is no inſtance on record, that any perſon, after the law, had lived ſo long as two hundred years." Beſides, it was reckoned highly criminal by the law of Moſes, that any perſon ſhould offer ſacrifice any where, but before the Ark of the Tabernacle of God.

The conduct of Job was not, in this inſtance, agreeable to the law, and yet he was accounted blameleſs. At what time Job lived, we may form ſome idea from this circumſtance ; That Eliphaz, the Temenite, (companion to Job) was ſon to Teman, the grand-

ſon

ſon of Eſau; and that he moſt probably lived about the intermediate time between the end of Geneſis, and the beginning of Exodus.

Mr. Warburton, in his Divine Legation, endeavours to reduce the Book of Job, that venerable work of antiquity, to a ſtate full worſe than that of Job himſelf, in the midſt of his accumulated miſery; and for no other reaſon, than becauſe it is ſo full of ſentiments of immortality; for no other reaſon, I ſay, becauſe his aſſertions are totally foreign from the point he meant to prove, which was, that a future ſtate was not taught by Moſes. For if, agreeably to his ſentiments, references are made in the Book of Job to the writings of Moſes, it would be at leaſt natural to ſuppoſe, that thoſe ſentiments of futurity, which have given him ſo much trouble to confute, were derived from the ſame ſource; which trouble he would have totally avoided, by embracing the opinion of Job's greater antiquity. But it would be rather treating Mr. Warburton ill, to paſs by his arguments on this ſubject; and I am ſorry to ſay, that he has aſſumed a mode of reaſoning exceedingly weak and trifling, and ſuch as he himſelf would never have borne from an opponent:

an

an example or two will be fully ſufficient. The words, "receive, I pray, the law from his mouth," he aſſerts, refer to the tradition of the Jews: but he never recollected that there was an oral tradition previous to Moſes, on the ſuppoſition that the words referred to tradition. He might as well have ſaid, that Pythagoras's αυτος εφη, or that Plato, where he mentions mythologic tradition, alluded to the law of Moſes. And again, "Job cries out, oh! that I were as in the days of my youth, when the ſecret of God was on my tabernacle." This, he ſays, was evidently taken from the divine Shekinah, in a viſible form on the Ark. But the learned diſputant did not ſeem to recollect, that there are authorities ſufficient to prove, that it was a cuſtom even among the barbarous nations, to carry about portable tabernacles; and that this was a cuſtom before the time of Moſes, hear what the prophet Amos ſays: "Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O Houſe of Iſrael? But ye have borne the tabernacle of your Moloch," &c. Clemens Alexandrinus ſays, Αιγυπτιοι λυχνους τε καιειν πρωτοι καταδειξειν. The Egyptians firſt ſhewed the method of lighting lamps, i. e. in temples, or portable tabernacles.---See Spencer. Herodotus ſays the ſame thing.

Job

Job then being the predeceſſor to Moſes, it follows, that an acquaintance with letters was alſo previous to his time, and the knowledge of many branches of literature. Nay, in the Book of Job, are evident veſtigia of an advanced ſtate of literature. Several conſtellations had then been named, as Chimah and Cheſil, or Orion, and Pleiades, Arcturus, and the crooked Serpent.

The author diſplays in many paſſages the brighteſt poetic fancy, in beautiful and pictureſque deſcriptions; and his taſte for natural hiſtory, in a variety of well ſelected inſtances. In what poet, even in the moſt refined age, can we find a paſſage ſuperior in the truly ſublime, to the following deſcription. "In thoughts from the Viſions of the Night, when deep ſleep falleth upon man, fear came upon me, and trembling which made all my bones to ſhake. Then a ſpirit paſſed before my face—the hair of my fleſh ſtood up—It ſtood ſtill, but I could not diſcern the form thereof—an image was before my eyes; there was ſilence, and I heard a voice, ſaying, ſhall mortal man be more juſt than God?" Our modern Longinus, the elegantly learned Burke, has highly extolled this paſſage.

Altho'

Altho' it might appear trifling to follow thoſe who make Adam the inventor of letters, or to give faith to opinions of Jewiſh Rabbis relative to the writings of Seth, who is repreſented by *Geladin*, an ancient Arabic writer, to have been taught by Adam, — not to mention what Joſephus has ſaid of the two pillars, which in his time remained in Aſia, (whereon were made prophetic inſcriptions) and ſuch like aſſertions, which are difficult to be proved, and as difficult to be credited, I ſhall only advance one argument, which by chriſtians, who admit of the divine authority of the New Teſtament, cannot poſſibly be evaded; the argument is founded on the expreſſions of St. Jude, concerning Michael the Archangel, &c. which are undoubtedly a quotation from the Book of Enoch: therefore St. Auguſtine ſays, Lib 15. de Civ. We cannot deny that Enoch, the ſeventh from Adam, wrote ſome things accounted divine: and Tertullian makes it appear, that the writings of Enoch were ſuppreſſed by the Jews, becauſe they clearly foretold Chriſt.

Now if I were indulged in giving an opinion, it would be this; — that ſoon after the diſperſion, a mode of expreſſing ideas by ſome ſort of writing was invented; and probably the firſt trial was to record ſuch traditional knowledge

knowledge as was received or conveyed from *Enoch*, whoſe pious character might have made his information to be better received than that of others. This traditional account, now firſt committed to writing, might have been called *the Book of Enoch*, and have contained an account of the creation, and many prophecies of future events. De libris Enoch, Origines & Procopius eos continuiſſe aiunt multa vaticinia, videlicet de his, quæ eventura erant filiis ac nepotibus Patriarcharum, de futuris Hebræorum ſceleribus & pœnis, de mundi ſalvatore ab eis occidendo, de eorundem everſione, captivitate, & diſperſione inter gentes perpetua.—*Kircher de Lit. & Obel*; *lib.* 1. *p.* 7.

An account of many particulars, which are ſaid to be contained in this book of Enoch, are found in the works of Origenes and Tertullian. As for the Sybilline verſes, they are ſo fully proved to be ſpurious, and of a comparatively late exiſtence, by the *very learned Ger. Voſſius*, that they cannot be admitted as any evidence in favour of the knowledge of letters, before the days of Moſes. But with reſpect to the book of Enoch, there have not been any ſufficient grounds to diſcredit it; for if the chriſtian writers of the firſt century, or any time after, had formed ſuch a fiction,

fiction, it would never have eſcaped the enemies of chriſtianity, and particularly the Jews; as apocryphal writings, of which there were many, have been ſoon detected.

Before we part with this ſubject, we muſt advance ſome further conſiderations which will be uſeful. Caliſthenes the philoſopher, who had made every poſſible enquiry, at the requeſt of his maſter Ariſtotle, and who had no inducement to form a fiction, is more to be depended on than the vauntings of a people who had magnified the antiquity of their nation beyond the bounds of credibility: as Cicero remarks of the Babylonians, ſe 470 millia annorum habere monumentis (ſcil literarum) comprehenſa & illa poſuiſſe in periclitandis experiundiſque pueris quicunque eſſent nati. But he, with propriety, accounts them to be liars, and condemns them either of folly, vanity, or imprudence: Alſo Diodorus Siculus, (lib. ii.) ſays, that a perſon would not be eaſily induced to believe the multitude of years which they are ſaid to have cultivated την θεωριαν των κατα τον κοσμον, the obſervation of the world, for the number four-hundred and ſeventy-three thouſand years from the time of firſt making theſe obſervations, to the incurſion of Alexander the Great into Aſia.

But

But if they boaſt ſuch antiquity, how has it happened that Pliny ſhould relate from Beroſus and Critodemus, that the Babylonians had records of aſtronomical obſervations only for the ſpace of four-hundred and eighty years; a number ſo much inferior to that of Caliſthenes. And this is the foundation upon which Sir John Marſham grounds his objections to the teſtimony of *Caliſthenes, in order to eſtabliſh his opinion of the more recent origin of Babylon; and ſays, that the above 480 years began in the æra of Nabonaſſer, to be counted down to the reign of Antiochus Soter, in the 13th year of which Beroſus is ſaid to have written his hiſtory. But that paſſage of Pliny is evidently falſe, as muſt appear to any perſon who will take the trouble of examining it minutely and attentively: This Harduin proves from the abovementioned quotations from Cicero. For Pliny was deſirous of explaining the origin and antiquity of letters from the writings of different nations, eſpecially of Aſſyria, or Babylon and Egypt; wherefore he premiſes, literas ſemper arbitror Aſſyrias, meaning, that letters were always eſteemed of Babyloniſh original. For after the Aſſyrians were conquered by the Medes and Babylonians, theſe were called Aſſyrians.

For

* The teſtimony of Caliſthenes is explained in Sketch V.

For it was an indiſputable point among antient writers, that letters had their beginning with aſtronomical obſervations: but that Pliny has miſrepreſented the account of Beroſus is evident from this fragment of Alexander Polyhiſtor in Euſebius, vol. ii. p. 17. Βηρωσος, &c. &c.

"Beroſus, in his firſt book of Babylonian affairs, ſays, that he was arrived at man's eſtate at the time of Alexander the Great; that many annals were with vaſt care preſerved for the ſpace of 15 myriads of years; that theſe annals or obſervations contained hiſtories of the heaven and the ſea, the firſt generation of the world, &c."

Thus it is evident, that the argument urged againſt the teſtimony of Caliſthenes is falſe, being a miſrepreſentation of Beroſus; and that Pliny by doing ſo, has invalidated his own.

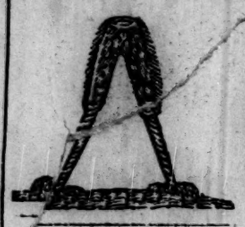
In order to ſatisfy the reader as much as poſſible on a ſubject of ſo curious a nature, it will be highly proper to ſtate the arguments of two very eminent authors, Kircher and Bochart, both verſant in all the noted works of antiquity. Kircher, in order to favour and ſupport an imaginary ſcheme which originated with himſelf, calls to his aid the aſſiſtance of that ingenuity, which on ſimilar occaſions

occaſions he had exerted with vaſt ſucceſs; having argued and ſhewn the probability that from hieroglyphic writing might have originated the invention of an alphabet, he endeavours at once, to convince his readers, that he had found out the preciſe manner of this invention, a ſpecimen of which is given in plate I. Theſe he declares to have been the firſt elements of the Egyptians, whereby they uſually held epiſtolary correſpondence; but under theſe were couched great and hidden myſteries, known only to the prieſts under ſymbolical repreſentations. From hence he infers, that the Greek alphabet, introduced by Cadmus, was poſitively derived; how truly will better appear when we conſider the opinion of Bochart, whoſe candour has not been doubted. Plate ii.

This author ſays, that Cadmus left in Greece a monument of himſelf more durable than braſs, the knowledge of letters, which almoſt all the Greek hiſtorians teſtify. Herodotus ſays, that amongſt other uſeful branches of literature, not before known to the Greeks, the Phœnicians who accompanied Cadmus, alſo brought the knowledge of letters; inſomuch, that according to Heſychius, the word ἐκφοινίξαι, became a common term, ſignifying to read

Primæua literarum Ægyptiarum fabrica, & inſtitutio facta a Tauto ſiuè Mercurio Triſmegiſto.

PLATE I.

	Character Zoographus.	Figura literarum Vulgaris.	Græcorum ad eas affinitas.
I.		A ΑΓΑΘΟC ΔΕΜΩΝ dicitur, id eſt, Bonus Dœmon.	A
II.		Γ ΓΑΜΜΑ dicitur, id eſt, Norma.	Γ
III.		Δ ΔΑΛΕΤΟC dicitur, id eſt, Bonus ager.	Δ
IV.		V Proceſſus inferiorum ad ſuperiora. Symbolum eſt.	Y
V.		O ΘΩΤ dicitur, id eſt, Mundi Dominus.	O
VI.		Λ ΑΝΘΡΩΠΟC dicitur Proceſſus ſuperiorum ad inferiora.	Λ
VII.		X Proceſſus animæ mundi ἄνω καὶ κάτω.	X
VIII. X.		C Lunæ ſymbolum. O magnum.	Σ Ω
IX.		σ ΟΨΙC dicitur, id eſt, Viſio.	O Σ

XI.		B ΒΛΑCΤΗ dicitur, id eſt, Fœcunditas.	B
XII.		Z ΖΩΗ dicitur, id eſt, Vita.	Z
XIII.		Θ ΘΑΘ dicitur, id eſt, Litera Thoth.	Θ Thita.
XIV.		Φ ΦΙΛΟC dicitur, id eſt, Amor.	Φ
XV.		M ΜΑΜΜΑ Aqua, Litera eſt. χειρολογικὴ τῦ ὕδατος.	M μί
XVI.		Ξ ΞΑΝΘΟC dicitur, id eſt, Catena.	Ξ ξί
XVII.		N Litera, idem eſt, ac proceſſus rerum elementarium ἀνω καὶ κάτω, ſiuè végetabilium proceſſus.	N νῦ
XVIII.		P χειρολογικὴ ἄρπαγος. Figura deſumpta ex harpagone, quo Oſiridis corpus ex vndis extractum.	P ρῶ
XIX.		O Sol.	O
XX.		C Luna. Signa χειρολογικὰ.	Σ
XXI.		T ΘΑΦ Litera Thoth ſiuè Tauti Dei. Tau Hebræorum.	T

PLATE II.

Alphabethum Samaritanum seu Phœnicium.	*Alphabethum Hebraicum.*		*Alphabethum Græcum.*	
𐤀	א	*aleph*	α	ἄλφα
𐤁	ב	*beth*	β	βῆτα
𐤂	ג	*gimel*	γ	γάμμα
𐤃	ד	*daleth*	δ	δέλτα
𐤄	ה	*he*	ε	εῖ vel ἐψιλὸν
𐤅	ו	*vau*	ϝ	vel επίσημον ϐαῦ
𐤆	ז	*zain*	ζ	ζῆτα
𐤇	ח	*heth*	η	ἦτα
𐤈	ט	*teth*	θ	θῆτα
𐤉	י	*jod*	ι	ἰῶτα
𐤊	כ	*caph*	κ	κάππα
𐤋	ל	*lamed*	λ	λάμϐδα
𐤌	מ	*mem*	μ	μῦ
𐤍	נ	*nun*	ν	νῦ
𐤎	ס	*ſamech*	ξ	ξῖ
𐤏	ע	*ajin*	ο	ὀμικρὸν
𐤐	פ	*pe*	π	πῖ
𐤑	צ	*ſade*	ϙ	επίσημον κόππα
𐤒	ק	*koph*	ϡ	επίσημον σάνπι
𐤓	ר	*res*	ρ	ῥῶ
𐤔	ש	*ſin*	σ	σίγμα vel σάν
𐤕	ת	*thau*	τ	ταῦ
			υ	υψιλὸν
			φ	φῖ
			χ	χῖ
			ψ	ψῖ
			ω	ωμέγα.

read. Yet it was the opinion of Bochart, that the invention of letters was not to be imputed to the Phœnicians; "literas tamen in ipſa Phœnice natas non erediderim ſed a Syris," but from the Aſſyrians that knowledge was derived to the Phœnicians. In Plate ii. it will appear from inſpection, that the Greek alphabet was derived from the Phœnician, obſerving only that the letters are turned into oppoſite directions; as for inſtance, 𐤁 being made B, and 𐤓 becomes r, alſo 𐤄 is the Greek E, &c.

But how true ſoever it is, that the Greeks received their knowledge of letters from the Phœnicians, yet it is alſo true upon equal grounds of teſtimony, that the original invention of letters was not confined to them. Diodorus ſays, Συροι μεν ευρεται γραμματων εισιν, the Syrians were the inventors of letters; and Euſebius ſaying the ſame thing, concludes with this opinion, Σύροι δε ανευεν και Εβραιοι. The Aſſyrians may alſo have been the Hebrews. It is obvious why the Hebrews have the faireſt claim in appearance to have been the inventors of letters; becauſe the writings of Moſes being the moſt ancient, and being in better preſervation than might be expected from ſuch vaſt antiquity, we are able to trace

in

in other eaſtern languages a vaſt affinity to the Hebrew; from which our prejudice is apt to incline us to believe that other ancient languages were derived, becauſe they were not kept in equal preſervation, which we are ready to believe would have been the caſe, had the perſons who ſpoke theſe ancient languages been alſo acquainted with alphabetic writing.

But this difficulty is anſwered when we are compelled to acknowledge, that previous to revelation, the prieſt-craft of the times was to keep, amongſt other branches of uſeful knowledge, this of letters a perfect ſecret among themſelves. But Moſes, as he had too much honeſty to keep ſecret any matter which could be uſeful to ſociety, ſo alſo he had too much candor to aſſume to himſelf an invention which he had before learned from others.

Amittit merito proprium qui alienum adpetit.

The great Joſeph Scalager, condemns in the moſt juſtly ſevere expreſſions, the advocates for the primæval antiquity of the Hebrew letters: he has alſo exemplified, by inſcriptions, the ancient Ionic letters having the evident marks of being derived from the old Phœnician characters,

characters and has described and explained these letters in the most satisfactory manner: The letter Alpha, in the Phœnician language, signifies the head of an Ox, either to shew its precedence to all other letters, according to Plutarch, or because Cadmus was met by an Ox when he was about to build a city in Beotia. The first Ionic figure is exactly the same of the Phœnician; the second improved, by making it equicrural; and the third, more recent, exemplified by this inscription taken from a stone in the possession of the great Duke of Tuscany, ΙΣΟΚΡΑΤΗΣ ΘΕΟΔΟΡΟΥ ΑΘΗΝΑΙΟΣ—Ισοκρατης Θεοδορου Αθηναιος, There are many examples in old inscriptions of Θητα being expressed ΘΗ; for since Θ is a circle with a point or line in the centre, the old Phœnician O being a □ parallelogram, was made *th*, by a central ═ line.

These examples being sufficient for my intention, I refer the reader to Joseph Scaliger's animadversions, where he will be highly entertained and instructed, and must be thoroughly convinced of the imposition of Kircher, who would persuade us, that the Greek letters are derived from the Coptic; whereas on the contrary, I do most firmly believe,

that at the time Cadmus introduced letters into Greece, the Egyptians had ſo far loſt the original mode of writing, as to have adopted that of the Grecians,as well as they had done a vaſt deal of their language.

Notwithſtanding the very antique invention of alphabetical writing, yet that attainment was not univerſally known in Greece until after the time of Homer, who lived, according to the opinion of the beſt chronologers, about three hundred and two years after the deſtruction of Troy; altho' ancient hiſtorians were divided in their ſentiments concerning the birth of that illuſtrious man, and concerning many other particulars which related to him, yet in this one *point* they were all agreed, as mentioned by Joſephus, viz. παρα τοις Ελλησιν ουδεν ομολογουμενον ευρισκεται γραμματος Ὁμηρου ποιησεως πρεσβυτερον. That among the Grecians, no writing is found confeſſedly more ancient than the poems of Homer; and it is alſo a fact not to be denied, that ſome particular perſons only had a knowledge of writing before his time, as appears in the relation given of Bellerophon:

Πεμπε δε μιν Λυκιηνδε, πορεν δ' ὀγε σηματα λυγρα
Γραψας εν πινακι πτυκτω θυμοφθορα πολλα.

It is worthy of obſervation, that the word σημαῖα uſually tranſlated letters, properly ſignifies *ſigns*, which I firmly believe were hieroglyphic; which *ſigns* being delivered to the Lycian King, he forthwith ordered Bellerophon to kill the Chimæra: The word here ſignifying *to kill*, being derived from φαω luceo, dico, it is not improbable as the word *Chimæra* is evidently an hieroglyphic repreſentation, that the injunction, however figuratively expreſſed, ſignified a ſolution or explanation of the figure, and that perhaps was required under a penalty: for Prœtus, from religious motives, never wiſhed the death of Bellerophon, for his inſtructions to the Lycian King were, to lay him under *hardſhips*, which might depreſs and be a load upon his ſpirits: this, I think, is fully intimated by the expreſſions θυμοφθορα πολλα—

An obſervation that juſt now occurs to me, ſhews, that by the poets, the Chimæra was looked upon as an *emblem*, and as ſuch has been mentioned by Horace in a ſenſe alluding to the caſe of Bellerophon:

Quæ ſaga, quis te ſolvere Theſſalis
Magus venenis, quis poterit deus?
Vix illigatum te triformi
Pegaſus expediet Chimæra.

HOR.

Here the poet compares a Harlot to the Chimæra, which having a three-fold form, that of a Lion, a Goat, and a Dragon, was armed with flames of fire, emblematical of libidinous incitements, and the deformity of vice, ſo deſtructive to youth, whom Bellerophon's winged ſteed is ſcarcely able to ſave from this dreadful chimæra. — See Apollodorus, lib. i. c. 2.

But as this explanation may perhaps be thought *chimerical* and fanciful, yet there is one ſolid inference which can be drawn from this paſſage of Homer, which may defy the critics, viz. that notwithſtanding Bellerophon, upon trial, was found ſufficiently accompliſhed, and meritorious enough to be thought worthy of the King's daughter, yet, Prœtus imagined him to have been totally ignorant of letters, or otherwiſe he would not have ſent him, with tables, upon which were openly engraved directions for his puniſhment. If therefore letters were known before Homer's time in Greece, they were only known to few, and very imperfectly; and this may account for the poſſibility of even the works of Homer, being at firſt, committed to memory, and recited; the mode of writing, even in his time, not being ſufficiently perfect to expreſs

expreſs ſuch ſublime compoſitions. As to the aſſertion that Palamedes had improved the alphabet, which before conſiſted only of ſixteen letters, I believe it to be grounded on no ſufficient authority; for the Grecians continued long after Homer's time to write with ſixteen letters only, and Simonides ſeems to have the faireſt claim to the improvement of the alphabet.—See Voſſius de Poetis Græcis.

O'Halloran in his introduction to the hiſtory and antiquities of Ireland, is rather poſitive in ſome aſſertions, without any ſolid proof; he is a ſtrenuous but not a judicious advocate for the originality of the Iriſh characters, and would fain perſuade us, that from *them*, the Greeks borrowed their alphabet, as there is an undoubted ſimiliarity between them: and to what does his mighty reaſoning amount? to mere groundleſs aſſertions: one of which being, that the Mileſian protogenitors of the Iriſh taught the Greeks their alphabet above 3000 years ago; and *the other*, that the names of the Iriſh letters allude to druidical woods, each ſignifying ſome tree. Why then in the name of wonder, do not the Greek letters ſignify the ſame, ſince they are of Mileſian origin? or how came it

to

to paſs that the Greeks had not an * alphabet conſiſting of the *ſame identical ſixteen letters?* that they had not is moſt certain, and from hence muſt appear the abſurdity of ſaying, " that the Greeks borrowed their alphabet from our Scythian anceſtors.

Without having recourſe to artifice, we have enough to advance in favour of Ireland, when it may be almoſt demonſtrated, that from thence the Engliſh derived their knowledge of letters, and alſo the Germans: to ſay that a very remote iſland ſhould have been acquainted with letters before thoſe countries which made a part of the continent, and thoſe which were more nearly connected with it, is ſufficient praiſe. From an epiſtle to Archbiſhop Uſher, dated London 1686, we may collect, that there were ſufficient grounds for what I have laſt expreſſed: " *What cha-*

* The Roman letters are evidently taken from the ancient *Ionic* Greek, which are nearly theſe, ΑΒΓΔΕΗΙΚΛΜΝΟΠΡΣΤ. The letters PH had exactly the ſame ſound of the Roman Ph in the word Phormio, and were uſed inſtead of φ: and TH ſupplied the place of Θ; KH of X, and this will ſhew in what manner the moſt ancient writers expreſſed themſelves before the alphabet was improved, as in the word AMPHITRVON Αμφιτρυων. &c. &c. and exemplified in the moſt ancient inſcriptions.——*ANIMAD. J. SCALIGER*, p. 121.

racters

racters the ancient Britains uſed, whether that which the Saxons uſed, as your Lordſhip (if I remember well) is of opinion, or the ſame with your ancient Iriſh, I dare not take upon me to determine; but ſhall here ſubjoin what I met with in a very old manuſcript of St. Dunſtan's in which beſides Ars Euticis Grammatici de diſcernendis conjugationibus, in the beginning, and Ovid de arte Amandi, at the end, are contained ſeveral other pieces, ſome in Saxon characters, ſome in Greek and Saxon characters:" which characters were ſaid to be invented by a perſon of the name of *Nemninus*; others impute them to the Iriſh, who certainly had the knowledge of letters long before the Britains. It is acknowledged by Hermannus Corringius, in his preface to the book of Cornelius Tacitus de moribus Germanorum, that neither Cæſar nor Tacitus could find in Germany any traces of letters; nor even in Britain, which he acknowledges in ſome ages after had acquired that knowledge, but much before the Germans: this knowledge he ſuppoſed came from the Romans. But it is moſt probable that the hatred which the Britains had to the Romans, would not ſuffer them to learn from them;

them ; and if that had been the caſe, their firſt alphabet would not have been ſuch as already deſcribed, but nearly what it is at preſent, nor would the Britains have pretended, as it is ſaid they did, that their characters were invented at home, to wipe off the reproach of being late learned.

What has been advanced relative to the invention of letters, and the probability of Moſes having been preceded by perſons eminent for literary acquirements, is a ſufficient anſwer to that queſtion of Sir John Marſham, obliquely thrown out as an objection to that teſtimony of ſcripture which ſays, that Moſes was ſkilled in all the learning of the Egyptians : his words are,—" quænam vero fuit iſta Egyptiorum ſapientia, nondum enim Mercurius ſecundus abſconditas Thothi artes evulgaverat ?" " What was that wiſdom of the Egyptians, for as yet, the ſecond Mercury had not publiſhed the hidden arts of Thoth ?" This objection has no weight, becauſe there were ſufficient ſources from whence Moſes might have received information, whether they originated with Thoth or not ; and it is moſt probable, that whatever diſcoveries might have been made by the firſt Mercury, altho' not publicly known until the

the time of the ſecond Mercury, might have been communicated by the literati, or prieſts of Egypt, ſucceſſively to each other, and of conſequence to Moſes, who was inſtructed by them. What this Egyptian literature was, I ſhall treat of ſomewhat more particularly in another place.

SKETCH

SKETCH IV.

WHETHER THE HEBREW BE THE PRIMÆVAL LANGUAGE, OR NOT.

IT is the opinion of many learned perſons, not only among Chriſtians and Jews, but alſo prophane writers, that language was taught men by God, their maker: and it appears from the inſtance of the wild man taken in the woods of Hanover, and other matters of a ſimilar nature, that man, with all his boaſted reaſon, would never have been able to form and conſtruct a language diſtinctly, articulate, and expreſſive of ideas, without divine inſtruction; and that the Primæval Language was partly loſt at the time of the Diſperſion.

In treating of this ſubject, it may be neceſſary to premiſe ſomething relative to the building

building of the Tower of Babel, and the confuſion of Tongues. Various and fooliſh have been the conjectures on the ſubject. Some imagined the intention of this great work was to ſecure a place of ſafety in caſe of a *ſecond Deluge*: Had this been the caſe, they would never have deſcended into a plain, ſituated between two great rivers, the Euphrates and the Ganges: if they meant to ſecure themſelves againſt deſtruction by fire, from Heaven, which is ſaid to have been predicted by Seth, they would not have attempted to aſcend towards Heaven, to meet the lightning flaſhing from the clouds, but would much rather have ſought the hollow rocks, and the caves of the earth.

But we are told by Moſes, that mankind were urged by two motives, the one of ambition, whereby they hoped to immortalize their names; the other of preſervation, ſo natural to man, leſt they ſhould be diſperſed. For men were then occupied principally in attending their flocks and herds, leading the wandering life of ſhepherds, dwelling in temporary huts; from hence it might come to paſs, that they might ſtray from the grounds where they intended, one time or other, to form a great ſociety: they might have there-

fore

fore imagined it a wiſe policy to build a tower, which riſing to a great height, might be ſeen at a vaſt diſtance, and become a place of reſort and intercourſe.

Yet, whatever were their intentions, we are told, that all the earth, that is, all the inhabitants of the earth, were there; and not one exception made; and as there had been at that time but one primæval language, we may very naturally ſuppoſe, that in conſequence of the confuſion of tongues, whatever were the various dialects which ſucceeded, they *all* were partakers of ſome portion of that primæval language, as the baſis of them.

We have no poſſible reaſon to believe, that the poſterity of *Shem* derived from a younger ſon *Arphaxad*, could have, in excluſion of the other, and elder branches of *his own*, and alſo of his elder brother's family, been ſignalized with ſo particular a favour by God, as alone to have preſerved the primæval language pure and uncorrupt. Not only the deſcendants of Japhet, but alſo the poſterity of Ham, were as likely to preſerve it. In the tenth chapter of Geneſis, which precedes the hiſtory of the Diſperſion, in relating the generations of the

ſons

ſons of Noah, of the generations of Japhet it is ſaid, "by theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, and their nations". And after mentioning the generations of Ham and Shem, the words, *after their tongues*, are *again* and *again* repeated; all which is made perfectly intelligible by the relation given us in the next chapter of the Diſperſion. From hence it almoſt evidently appears, that all the families who were aſſembled at the building of the Tower, were ſeparated by different dialects or tongues.

That it is moſt likely to expect, and find among nations who have perſevered for a long ſeries of time in one ſtate, not fond of change or variety, a language nearer allied to originality than amongſt refined and poliſhed countries, is a moſt reaſonable conjecture. Accordingly it is not impoſſible, that the Indian Bramins and the Chineſe may ſpeak a dialect more approximating to that which was firſt taught man, than even the Jews themſelves: for altho' the Jews never had much taſte for refinement, yet they were ſubject to ſuch a variety of changes and diſperſions, that a very conſiderable, and unavoidable

avoidable change muſt have been made in their dialect.

There is a curious diſſertation in Jamblicus de Myſteriis, which is highly applicable to the preſent inquiry: he believed that words were taught by the Gods, and that the nearer any words approached to originality in offering up prayers, the more acceptable they will prove.— εχει δε και τα βαρβαρα ονοματα πολλην μεν εμφασιν, πολλην δε συντομιαν, αμφιβολιας τε ελαττονος μετεσχηκε και ποικιλιας και τε πληθυς των λεξεων. "Add, that the words of barbarians have much emphaſis, and much brevity, and admit of leſs doubt, variety and multiplicity of diction, on which account they are better adapted to the worſhip of the Gods. He ſays alſo, that, on account of the multiplicity of words, prayers loſe much of their efficacy: and blaming the practice of the Greeks, whom he calls νεωτεροποιοι innovators, he ſpeaks thus of barbarians.— Βαρβαροι δε μονιμοι τοις ηθεσιν οντες, και τοις λογοις βεβαιως τοις αυτοις εμμενουσι· διοπερ αυτοι τε εισι προσφιλεις τοις Θεοις. The barbarians, as they have gravity of manners, ſo alſo are they permanent in their words, wherefore they are daily regarded by the Gods, and offer up to them the moſt acceptable and pleaſing words.

Having therefore given ſketches of the character and learning of Moſes previous to his

his divine miſſion, it may not be improper to inquire, whether the language he wrote in was primæval or not. The Jewiſh Rabbies, and after their example many Chriſtian writers ſay, (on very weak authority indeed) that the preſent Hebrew language is the ſame which was ſpoken by Adam, and which was taught him by God. The abettors of this notion aſſert, (which to them appears incontrovertible reaſoning) that a mere affinity (ſuch as I ſhall here deſcribe) between the derivative word and its radix, is an indiſputable argument of the originality of the Hebrew; as thus, the word Adam אדם is derived from Admah אדמה the earth, whence he was formed. Evah חוה from hai חי living, that is, becauſe ſhe was the mother of all living.

But might it not, according to ſuch a ſtrange mode of arguing, be anſwered. that the Roman language was the firſt; becauſe homo, a man, is derived from humus, the ground, out of which he was formed. There was a remarkable city in Egypt, called by the Greeks πηλσιον, απο τϖ πηλϖ Peluſium from *Mud*, alluding to its ſiuation: if the ſacred text had been loſt which calls it סין Sin, that is Mud, ſays Clericus, might it not have been

been imagined that Peluſium was the original name of it? But not to ſpend time on ſuch trifles, which is anſwering a fool, according to his folly, I ſhall proceed to more ſubſtantial reaſoning.

It is evident, that the confuſion of tongues, which the ſcripture mentions as being univerſal, there not being one exception made muſt have occaſioned a great variety of dialects; and that the Arabian, Phœnician, and Egyptian languages have all an equal claim to antiquity. Abraham ſpoke the Chaldean and Phœnician, and Moſes the Hebrew and Egytian dialect: and at the time he wrote, it is impoſſible that the Hebrew could have been more like to the primæval language, than the Italian, French, or German are now like the ancient Roman, in the words of Clericus; "Quid ſupereſt niſi dicamus Hebraicam linguam non primævam, ſed ejus ſobolem eſſe, ut Chaldaicam & Arabicam, cujus veſtigia in tribus hiſce ſuperfuerint dialectis." "What remains unleſs we ſay, that the Hebrew tongue is not primæval, but its offſpring: as alſo the Chaldean and Arabic, whoſe veſtigia remain in theſe three dialects."

The Jewiſh Rabbies have aſſerted, and retain the opinion, that the Hebrew is the ſame

language

language which Adam ſpoke, and that it has been preſerved in its purity among the poſterity of Heber; in which opinion they are followed by ſome chriſtian writers. The reaſon they aſſign is, that Heber was not preſent at the building of the Tower, and of conſequence was not involved in the guilt, which brought on the conſequent puniſhment of the confuſion of tongues. For which ſuppoſition they have not even a ſhadow of authority; for the text expreſsly calls the perſons concerned in building the Tower כל ארץ all the earth who were one people, and of one language. Perizonius thus reaſons on the ſubject, the quotation is ſomewhat long, but it may prove ſatisfactory: "Sed regerunt, Poſteritatem Semi & Heberi peccati illius, h. e. turris edificandæ, participem non fuiſſe, idque conſtare ex eo, quod immunis fuerit a pœna opus hoc conſecuta, ſiquidem linguam Hebraicam inviolatam in linguarum confuſione retinuerant. Sic loquitur Buxtorfius; ſimiliter ſentiunt & tradiderunt jam olim Chryſoſtomus Homilia xxx in Gneſin; nuper Fullerus, &c. Mira vero mihi ſane videtur hæc argumentandi ratio: nam primo incertiſſima res eſt & adhuc ſub judice pendet, an lingua Hebrea, prout ejus

reliquias ſacer codex nobis ſervavit, ſit plane antiquiſſima illa, quæ ante diſperſionem omnium Hominum communis fuit : idque ita, ut omni ex parte manſerit eadem, ſeu integra, & illibata, quum certum ſit, & rerum documentis conſtet, Hebream itidem, ut alias, fuiſſe mutationi per longos temporum tractus, caſuſq : humanos, obnoxiam; & varietates dialectorum per diverſa loca experſam, immo alia atque alia diverſis temporibus ad eandem rem ſignificandam adhibuiſſe vocabula. Jam vero ſi vel hoc certum eſt, vel illa ſaltem illibata integritas demonſtrari nequit, tum vana prorſus eſt omnis iſta argumentatio, quum & reliquæ orientis linguæ non adeo longe a primitiva receſſerint. Deinde falſum utique, Semi, immo & Heberi poſteritatem ſimpliciter & in univerſum retinuiſſe aut uſurpaſſe deinceps linguam, quæ Hebrea dicitur ; quum ea ſolius dein Iſraelis poſteris fuerit propria : Iſrael autem octavo fuerit gradu ab Hebero, undecimo ab Semo remotus. Egregium, medius fidius, argumentum ! Lingua Hebræa, quæ creditur, non probatur, nec probabitur unquam, fuiſſe prorſus illa ipſa Adami & Noachi lingua. Fuit deinceps propria unicæ Semitarum genti per abnepotis demum abnepotem ab Hebero

bero ortæ, non Idumeis, non Iſmaelitis, non Chaldeis, non cognatis Abrahami, non tot aliis nepotibus vel familiis Heberi, necdum tot populis ab Semo genitis qui omnes alias habuerunt linguas: ergo Semus, tamen & Heberus, eorumque liberi, ſtatuendi ſunt propterea expertes peccati, & pœnæ quæ extructionem turris dicitur conſecuta, & con ſtitiſſe in linguarum diverſitate, ex una priſtina in varias novas diſtracta."

" *But they maintain, that the poſterity of Shem and Heber was not partaker of that crime, that is, the building of the Tower, and was therefore exempted from the conſequent puniſhment, if indeed in the confuſion of tongues they were ſuffered to have retained the Hebrew in its purity. Such is the doctrine of Buxtorf, and ſuch the opinion of Fuller, &c. But this mode of reaſoning appears very ſtrange to me: for firſt, the aſſertion is moſt uncertain, and it is ſtill a conteſted point, whether the Hebrew language, ſuch as the ſacred Book has preſerved to us, be evidently that moſt ancient tongue, which, previous to the Diſperſion, was common to all mankind, and that in every reſpect the ſame, perfect, and uncorrupted. Whereas it is moſt certain, and conſiſtent with common experience, that the Hebrew, as well as other languages,*

has been obnoxious to change, in a long ſeries of time, by reaſon of human caſuality, and a variety of dialects, inſomuch, that words have frequently loſt their original import. Now if this be certainly true, and that it cannot be proved that the language has preſerved its original purity, then totally vain is all that argument, ſeeing that other oriental tongues have not deviated ſo much from their primæval ſtate. It muſt alſo appear erroneous, that the poſterity of Shem, and alſo of Heber, ſhould have monopolized to themſelves the language which is called Hebrew, when that was found afterwards to be alone the vernacular tongue of the poſterity of Iſrael. But Iſrael was eight degrees removed from the kindred of Heber, and eleven from Shem. But the intermediate branch was more faithful; a wonderful argument indeed!— The Hebrew which is believed, but never can be proved, to have been the identical language ſpoken by Adam and Noah, was proper to the race of Shem alone, ſprung from Heber, &c. not to the Chaldeans; not to the deſcendants of Abraham, not to ſo many other grandſons or families of Heber, nor yet to ſo many nations ſprung from Shem; who all ſpoke other tongues. Yet Shem, Heber, and their children are, notwithſtanding all this, reputed to have been exempted

empted from the puniſhment conſequent on the building of the Tower, and which conſiſted in a diverſity of tongues, ſtill further diſtracted into new ones."

It appears that the Hebrew is not the firſt language, neither was it preſerved in the various branches of the family of Heber; neither was it the vernacular tongue of Abraham. It is the opinion of the learned, who differ from the Jews, that the language of Chanaan was the ſame of the preſent Hebrew. That Abraham and his poſterity had learned it, during a reſidence of one hundred years, in the land of Chanaan; during which time he formed alliances, and perfected covenants with the natives, by whom he was held in the higheſt veneration: Here he married, became the father of children, who were taught and ſpoke the language of the country. Here Iſaac ſpent his whole life, and Jacob the greater part of his. Thoſe who ſay the Hebrew is a different language from that of Chanaan, may be convinced of their miſtake by the teſtimony of the prophet Iſaias, who expreſsly calls it the ſame: "In that day ſhall five cities in the land of Egypt ſpeak the language of Chanaan, and ſwear to the Lord of Hoſts, one ſhall be called the City of Deſtruction."

Another

Another argument which fully eſtabliſhes this remark, is, that when the Iſraelites became poſſeſſed of the promiſed land, altho' interpreters were found neceſſary to hold a converſation with other neighbouring nations, they perfectly underſtood the Chanaanites; and it is remarkable, that the very names of cities were at that time perfectly Hebrew, nay, of ſuch as were poſſeſſed by the Philiſtines, as עזה Gaza, אשדוד Aſhdod, גת Gath, עקרון Hekron, אשקלון Aſkelon, &c.

It is impoſſible that any language, how pure ſoever, could for any long continuance of time remain in its original ſtate, and this ariſing from that mutability to which all human affairs are ſubject; and ſuch change may, in ſome reſpects, be very well accounted for. I ſhall give three principal reaſons which have been proved by experience. The effect which different climates are known to have on the bodies of men, and conſequently on the organs of ſpeech; if it has been remarked that people of the ſame original ſtock being variouſly diſperſed into different climates, have, after a ſeries of years, been ſcarcely diſcerned to have any affinity, but have rather appeared to be a different ſpecies, ſo alſo muſt it be in reſpect to language.

Hence,

Hence, in one and the ſame country or nation, if of any great extent, you will find thoſe differences to begin according to local ſituation; and a peculiar dialect will announce the native ſituation of the inhabitants. Hence perhaps that affinity or reſemblance which is obſervable in languages now diſtinct, as for inſtance in numbers, as the Greek ἕξ latin *ſex* French *ſix*, Spaniſh *ſeys*, and the Hebrew שש, and almoſt all the numerals of the European languages: Thus alſo יין the Hebrew gave origin to οἶνος *vinum*, *wyn*, *vin le*, and alſo from אגר, ἀγρός, *ager*, AKKER; thus from אזן, οὖς, *auſes*, afterwards changed into *aures*, *ears*, &c. Thus again from יש, ἐστί, *eſt*, and our *is*.

Another cauſe of change in language ariſes from the capricious creation of new words, either in compliance with the feeble exertions of children to expreſs their ideas, wherein they are often indulged in a mutilated expreſſion, or in new coined words, taken from the ſounds and noiſes of different creatures, or from the colliſion and accidental rencountre of inanimate ſubſtances, which will be eaſy to exemplify; as in moſt tongues, *pater*, *ab*, *abba*, *pa*, *papa*; *mater*, *ma*, *mama*, *amma*, and ſuch like. In the Greek, as ϛος from the

lowing

lowing of oxen; the ſheep, ba, from the ſound it makes, ωσπερ προβατον βη βη λεγων. Thus the latin word, imbutum, is derived from the manner children were wont to aſk for drink, as bu, bu, "imbutum eſt, quod cujuſquam rei ſuccum bibit; unde infantibus, an velint bibere, dicentes BU ſyllabi contenti ſumus. FESTUS."—*Reland de linguis Americanis*, p. 148.

The word Moſes is proved to be Egyptian, derived from Moy and ſi, which ſignifies the being taken out of the water. *Tubalcain* is Arabic, and from a variety of examples, it would be eaſy to produce, it appears that the Hebrew is far from being pure, and unmixed. Nor will this conceſſion avail the enemies of Revelation: but indeed, they have too often reaſon to triumph, where the apparent friends of Truth trifle in the vindication of her. Neither can it be matter of exultation to them, if we candidly acknowledge, that the inſpired writings themſelves have not been tranſmitted to us free from the errors and miſtakes of tranſcribers, as *Bently* has judiciouſly obſerved; "for having theſe treaſures in earthen veſſels, we ſhould rather admire that wonderful interpoſition of divine Providence, which has preſerved them in ſuch a ſtate, that they

cannot

cannot but be acknowledged, ſufficient to inſtruct us in every eſſential duty, to make us wiſe unto ſalvation. And that the principal miſtakes are chiefly confined to the hiſtorical parts. A perſon who would preſumptuouſly object to their divine original, becauſe they have ſuffered in the courſe of a long ſeries of time, and becauſe they are not as perfect as when firſt dictated, would act like a fooliſh and inconſiderate man; who would be raſh enough to ſay, that becauſe this world itſelf has ſuffered through the ravages of time, notwithſtanding the innumerable beauties and perfections which ſtrike every eye, that therefore it has not originated from divine power and wiſdom! "Muſt the ancient books of celebrated hiſtorians and poets—muſt the works of Homer, and all the claſſic authors be laid aſide, becauſe they have been found altered by tranſcribers, and their meaning often obſcured by commentators? By no means; they are ſtill ornaments to literature, they ſtill abound with uſeful and inſtructive knowledge. But in how much higher eſtimation ought thoſe divine precepts be held, which are not only venerable above all other human productions for their vaſt antiquity, but more eſpecially for the powerful motives and

reaſons

reaſons held forth to rectify human nature, and point the certain road to happineſs and immortality."

It may be objected to ſuch inquiries as theſe, that after all that has been done, the world is ſtill in the dark reſpecting the invention of letters, and the nature of the primæval language; nor can it be expected, that any ſatisfactory diſcovery can poſſibly be made concerning theſe points; from whence it is inferred, that ſuch inquiries are uſeleſs, and only harraſs and perplex the learned, without producing any real benefit to ſociety. To this it may be anſwered, that in purſuit of ſuch ſtudies, all the records of antiquity are ſcrutinized, and the manner wherein arts and ſciences, and many valuable diſcoveries have gradually been advanced and improved, ariſe to our view; and encourage us to uſe the moſt unremitting attention to increaſe the knowledge of mankind: As it is repreſented in the fable of the dying father, who told his ſons, that ſomewhere in his land, was concealed a treaſure, which would amply reward their aſſiduity in ſearching for it; which treaſure the laborious ſons found indeed, not as they at firſt imagined, to conſiſt in gold and ſilver, but in that abundant fertility of the land,

land, which was the conſequence of labour, in frequently ploughing and turning up the ſoil.

Thus mathematicians in endeavouring to ſquare the circle, by infinitely approximating ſeries, have advanced the progreſs of ſcience; thus, in ſearching after a perpetual motion, diſcoveries have been made of vaſt improvement in navigation, and in phyſical inquiry; —thus alſo, the endeavouring to find the philoſopher's ſtone, has produced many valuable diſcoveries in chymiſtry. The great Sir Iſaac Newton, by inquiring after the nature of gravity, whoſe eſſence he could not diſcover, and which perhaps can never be diſcovered, eſtabliſhed that beautiful theory of the heavenly bodies, which has been farther ſtrengthened by new diſcoveries.

If the laudable attempts of good and wiſe men have hitherto failed, in acquiring a full demonſtration of the Being and attributes of *one* God by metaphyſical reaſoning, I ſay, are *they* to be deſpiſed for ſuch pious efforts, which have, however, made approximations wonderfully convincing, and ſhew the vaſt improvement of the human underſtanding!

That all mankind, at firſt, ſpoke the ſame language is granted, not only by thoſe who admit

admit of revelation, but alſo by the learned author of the Sketches of Man, who has advanced ſome notions, on very vague grounds, which are ſubverſive of revelation: but unfortunately, after he had endeavoured to prove, that there are different races of mankind, he overturns his whole ſyſtem by an unlucky aſſertion.—"If, ſays he, the common language of men had not been confounded upon their undertaking the Tower of Babel, I affirm, that there never could have been but *one* language." What! not if there were different races of men, and theſe men differently formed, to fit them for various climates? Where,

The apparent difference now obſervable in the exterior of the various inhabitants of the earth having originated from the diſperſion, even as the innumerable dialects and numerous languages which now exiſt; and it is now the eſtabliſhed opinion of moſt learned men, that foraſmuch as rivers, when they burſt from their fountains, proceed with greater rapidity, and carry with them ſuch evident marks of their origin as admit of no doubt, and the further they have travelled in their courſe, and the more remote they are from their ſource, the more they gradually loſe their original rapidity, ſo that at laſt they appear more like to a ſtagnant pool, than to

reaſons held forth to rectify human nature, and point the certain road to happineſs and immortality."

It may be objected to ſuch inquiries as theſe, that after all that has been done, the world is ſtill in the dark reſpecting the invention of letters, and the nature of the primæval language; nor can it be expected, that any ſatisfactory diſcovery can poſſibly be made concerning theſe points; from whence it is inferred, that ſuch inquiries are uſeleſs, and only harraſs and perplex the learned, without producing any real benefit to ſociety. To this it may be anſwered, that in purſuit of ſuch ſtudies, all the records of antiquity are ſcrutinized, and the manner wherein arts and ſciences, and many valuable diſcoveries have gradually been advanced and improved, ariſe to our view; and encourage us to uſe the moſt unremitting attention to increaſe the knowledge of mankind: As it is repreſented in the fable of the dying father, who told his ſons, that ſomewhere in his land was concealed a treaſure, which would amply reward their aſſiduity in ſearching for it; which treaſure the laborious ſons found indeed, not as they at firſt imagined, to conſiſt in gold and ſilver, but in that abundant fertility of the land,

land, which was the conſequence of labour, in frequently ploughing and turning up the ſoil.

Thus mathematicians in endeavouring to ſquare the circle, by infinitely approximating ſeries, have advanced the progreſs of ſcience; thus, in ſearching after a perpetual motion, diſcoveries have been made of vaſt improvement in navigation, and in phyſical inquiry; —thus alſo, the endeavouring to find the philoſopher's ſtone, has produced many valuable diſcoveries in chymiſtry. The great Sir Iſaac Newton, by inquiring after the nature of gravity, whoſe eſſence he could not diſcover, and which perhaps can never be diſcovered, eſtabliſhed that beautiful theory of the heavenly bodies, which has been farther ſtrengthened by new diſcoveries.

If the laudable attempts of good and wiſe men have hitherto failed, in acquiring a full demonſtration of the Being and attributes of *one* God by metaphyſical reaſoning, I ſay, are *they* to be deſpiſed for ſuch pious efforts, which have, however, made approximations wonderfully convincing, and ſhew the vaſt improvement of the human underſtanding!

That all mankind, at firſt, ſpoke the ſame language is granted, not only by thoſe who admit

admit of revelation, but alſo by the learned author of the Sketches of Man, who has advanced ſome notions, on very vague grounds, which are ſubverſive of revelation: but unfortunately, after he had endeavoured to prove, that there are different races of mankind, he overturns his whole ſyſtem by an unlucky aſſertion.—"If, ſays he, the common language of men had not been confounded upon their undertaking the Tower of Babel, I affirm, that there never could have been but *one* language." What! not if there were different races of men, and theſe men differently formed, to fit them for various climates? Where, according to this ſyſtem, muſt they have had their origin! Or elſe what ſort of a motley appearance muſt the whole of mankind have made had they been aſſembled at the building of the Tower! Would various races of men, fitted, ab origine, for different climates, have been happy in exiſting for generations before the Diſperſion in climates to which the greater part were not fitted? Abſurdities innumerable ariſe as the conſequence of ſuch ideas. But moſt certain it is, that as mankind all ſpoke the ſame language previous to their diſperſion, ſo alſo were they of one, and the ſame genius.

The

The apparent difference now obſervable in the exterior of the various inhabitants of the earth having originated from the diſperſion, even as the innumerable dialects and numerous languages which now exiſt; and it is now the eſtabliſhed opinion of moſt learned men, that foraſmuch as rivers, when they burſt from their fountains, proceed with greater rapidity, and carry with them ſuch evident marks of their origin as admit of no doubt, and the further they have travelled in their courſe, and the more remote they are from their ſource, the more they gradually loſe their original rapidity, ſo that at laſt they appear more like to a ſtagnant pool, than to a flowing river; even ſo it is with moſt languages. The Hebrew, nearly allied to the primæval tongue, (of which the Chaldæan and Syrian appear to be mere dialects, as ſpoken on the borders of the Tigris and Euphrates and its environs) was the fountain of many others, which in proportion to their diſtance from Aſſyria and Meſapotamia, have retained leſs veſtiges of the primæval language. Thus the Arabia and Phœnician tongue, where their regions were near to this fountain, bore the expreſs image of the Hebrew; from the Phœnician originated the Greek,

Greek, from hence the Latin, and from that again the French, the Spaniſh, and other European languages; which in proportion to their diſtances from Aſia, have undergone the greater change. But with reſpect to the Hebrew, Arabic, and Phœnician, it may with great propriety be ſaid,

——— Facies non omnibus una eſt,
Nec diverſa tamen, qualem decet eſſe ſororum.

SKETCH

SKETCH V.

THE LEARNING OF MOSES, AND WHENCE DERIVED.

FROM ſearching the records of ancient writers, it muſt be acknowledged, that the firſt rudiments of general knowledge were derived from Egypt, and were conſpicuous in the writings of Moſes, in teſtimony of whoſe wiſdom a crowd of learned witneſſes could be produced. It is indeed ſtrange that Origen ſhould ſay, "Now the name of Moſes is heard which was ſecreted among the Jews, for none of the Greeks mention him, nor have we any Gentile hiſtory that names him, but now that Chriſt has enlightened the world, with him has been introduced the Law and the Prophets."

It is certain, however, that Moſes has been mentioned in a very reſpectable light by pro-

phane

phane writers, both before and after the time of Origen. Demetrius Phalereus, who was acknowledged to have been eminently ſkilled in the Grecian laws, and who had read attentively the Jewiſh books, acknowledges with candor and ingenuity the Jewiſh code of laws, και φιλοσοφοτεραν ειναι και ακεραιον ως αν υσαν Θειαν, to have been wiſer and more ſacred than others, being of divine original. Chalcidius thus ſpeaks of Moſes, " Sapientiſſimus Moſes, non humana facundia ſed divina ut ferunt inſpiratione vegetatus." Longinus alſo, the moſt eminent of critics, gives a remarkable teſtimony, as do alſo many others. Many, indeed, were the falſe and erroneous accounts given of Moſes, and the Jews, by perſons who were intirely ignorant of their hiſtory, or who wrote thro' prejudice and diſaffection. Tacitus ſays, the Jews originated in Crete; that they were called Ides, from Mount Ida, whoſe inhabitants were called Idei. Some called them Ethiopians, others Aſſyrians, or that the Solymi, celebrated by Homer, were the founders of Jeruſalem: again, they are repreſented as Egyptians, who had been expelled by Bocchoris, on account of an infectious diſeaſe; that in this ſtate, deſerted by gods and men, they readily

followed

followed Moſes, as their General; that in the courſe of their journey, being in want of water, they were led to the diſcovery of a fountain in a rock by means of wild aſſes. Suidas, who wrote five books concerning Rome, ſays, "that a woman, whoſe name was Moſo, invented the Jewiſh laws." But ſuch idle, contradictory, and abſurd accounts are by no means ſufficient to throw the leaſt odium on Moſes or his laws. As well might it be alledged as an argument againſt the chriſtian religion, that ridiculous hiſtorical miſtakes paſs current among the Turks; ſuch as, that Job was one of Solomon's judges; that (Iſcander) Alexander the Great, was Captain-general of his army; that Philip of Madecon was one of the anceſtors of our bleſſed Lord, and that Sampſon, Jonas, and St. George were his cotemporaries.

The true and proper method of forming a judgment of Moſes is from his own works; and it will, and does appear, even to perſons who are not friends of Revelation, that he was επαιδευθη παση σοφια Αιγυπτιων learned in all the wiſdom of the Egyptians, and was alſo δυνατος εν λογοις και εν εργοις powerful both in words and deeds.

After the moſt minute inquiry, I am of the confirmed opinion, that ſuch perſons

alone, who adhered to the true worſhip of God, were at all times to be conſidered, men of the ſoundeſt wiſdom and knowledge; the perfection of the moral ſyſtem being infinitely of greater conſequence than the greateſt literary acquirements; and it being natural to ſuppoſe, that good men would never neglect the cultivation and improvement of any ſcience, which might be conſidered as generally uſeful to ſociety. And I do firmly believe, that were Moſes acquainted with the preſent Newtonian philoſophy, and his people properly prepared to receive it, he would not have thought it unworthy of his notice. But his firſt and great deſign being to turn the hearts of the diſobedient to the wiſdom of the juſt—to inculcate the doctrine of one God, and totally to eradicate all idolatrous principles, all his exertions were turned to this moſt important point: yet, that he was fully acquainted with all the known progreſs of ſcience, is moſt natural to ſuppoſe, as it is univerſally acknowledged by all eminent writers, that literature firſt took its riſe in Egypt, and from thence became diffuſed thro' the whole world.

We are told that Ham, and his family, ſettled on the banks of the river Nile; that in the ſame manner, as the neceſſity of di-

viding

viding lands, both to aſcertain property and to promote induſtry, gave riſe to the invention of geometry; ſo alſo in order to certify the moſt convenient time for agriculture, it was found expedient to have recourſe to aſtronomical obſervations, as otherwiſe, their hopes might be totally defeated by an unexpected inundation of the river Nile. And having obſerved, that immediately after the riſing of the Dog-ſtar, (called Sirius from Siris, a name or branch of the Nile) they had reaſon to expect the overflowing of the water: that as the faithful dog gives notice of the approaching thief, ſo alſo this auſpicious ſtar apprized them of their danger:

> Exoriturque Canis latratque, Canicula flammas
> Et rabit igne ſuo, geminatque incendia ſolis.
>
> MANIL. ASTRON.

And we are told, that from the various appearances of this ſtar, men were enabled to prognoſticate the ſucceſs of the whole year: therefore Horapollo thus deſcribes it:

πω; ενιαυτον—

Ενιαυτον δε βουλομενοι δηλωσαι, Ισιν, τουτεςι γυναικα, ζωγραφουσιν· τωδε αυτω, και την θεον σημαινουσιν. Ιοις δε παρ αυτοις εςιν αςηρ, Αιγυπτιςι καλουμενος σωθις, ελληνιςι δε Αςροκυων, ος και δοκει βασιλευειν των λοιπων αςερων, οτε μεν μειζων, οτε δε ησσων αντελλων, και οτε μεν λαμπροτερος, οτε δε ουκ ουτως, ετι δε και διοτι κατα την τουτου του αςρου ανατολην, σημειουμεθα περι παντων των εν τω ενιαυτω μελλοντων τελεισθαι.

How the year was repreſented.

Being willing to repreſent the year, they paint Iſis in the form of a woman, by which alſo they mean a goddeſs; but there is among them the ſtar Iſis, called by an *Egyptian*, *Sothis*, *by a Grecian*, *the Dog-ſtar*, which ſeems to hold the pre-eminence among the reſt of the ſtars, as it appears ſometimes larger, ſometimes leſs; at one time more ſplendid, at another the reverſe; and moreover by this ſtar, we are enabled to prognoſticate what will happen during the courſe of the whole year ——*Horapollo*.

This Star was alſo called Thoth, in honour of Thoth, or Taautus, the ſon of Menes, which Menes was the ſon of Noah. "Menes regum primus Ham & ante Diluvium vixit, et poſt Diluvium Egypto potitus eſt. Menes, firſt of kings, was Ham, who lived before the deluge, and afterwards enjoyed Egypt."—*Marſh*. Diodorus ſays, τας τε παρατησεις των αςρων τουτους ποιησαι μιμνουμενους τους παρ Αιγυπτοις ιερεις και φυσικως that the Babylonians derived their knowledge from the Egyptians, and copied them in the inſtitution of the prieſthood.

It is eaſy to produce *ſtrong teſtimony* in favour of the Egyptians being the firſt who taught aſtronomy, the military art, agriculture,

ture, and other ſciences uſeful to mankind, which is thus expreſsed by the poet :

Τω παρα ναιετουσι αρεπρεπεων γενος ανδρων,
Οι πρωτοι βιοτοιο διεςησαντο κελευθοις,
Πρωτοι δε ιμερόεντος επειρησαντο αροτρου,
Και σπορον ιθυτατης υπερ αυλακος απλωσαντο.
Πρωτοι δε γραμμησι πολον διεμετρησαντο
Θυμω φρασσομενοι λοξον δρομον ηελιοιο.

Here dwell a race whoſe penetrating mind,
Firſt uſeful ſcience taught to all mankind,
Firſt ope'd the fertile boſom of the earth,
Scatter'd the ſeed gave gen'rous Ceres birth ;
Firſt mark'd the globe with interſecting lines,
And trac'd the ſun obliquely thro' the ſigns.

DIONYSIUS de Orbe.

To the ſame purpoſe are theſe lines of Tibullus :

Primus aratra manu ſolerti fecit Oſiris
Et teneram ferro ſolicitavit humum.

Oſiris form'd the plough with ſkilful hand,
Firſt turn'd the glebe, and fertiliz'd the land,

That the Egyptians were the firſt who invented the ſcience of geometry is warranted by Strabo, των Αιγυπτιων ευρημα γεωμετριαν φασι.— That they were alſo the firſt aſtronomers and philoſophers is alſo generally believed ; it being well known, that Pythagoras, Plato, Democritus, Eudoxus, και πολλους αλλους των παλαιων Ελλενων, and many others of the ancient Greeks, travelled into Egypt to acquire the knowledge they had. But it may be argued, that theſe teſtimonies are not in point to prove the wiſdom

wiſdom of the Egyptians antecedent to Moſes:—I anſwer, that any perſon but a downright ſceptic, who will not be ſatisfied with all that ſort of proof which matters of ſuch vaſt antiquity require, and admit of, will moſt readily allow the evidence, without, at the ſame time, incurring the imputation of weak credulity, and implicit faith. Jamblicus, in his life of Pythagoras, treating περι της σοφιας *of his wiſdom*, which particularly in geometry was derived from Egypt, ſhews that this ſcience was firſt invented for the purpoſe of meaſuring the lands, which the increaſe and decreaſe of the Nile rendered neceſſary; and *that* εκ παλαιων ετι, και απο θεων, from the moſt ancient times, and from the gods, that is, from the time of the flood.

Cicero very juſtly reproves the arrogant boaſting of the Babylonians, who ſay, that they have monuments of literary knowledge for the ſpace of four hundred and ſeventy thouſand years. Contemnimus etiam Babylonios, et eos, qui ex Caucaſo cæli ſigna ſervantes numeris et motibus ſtellarum curſus perſequuntur, condemnimus inquam, hos aut ſtultitiæ, aut vanitatis, aut imprudentiæ qui CCCCLXX millia annorum, ut ipſi dicunt, monumentis comprehenſa continent. *lib.* 1. *de Divin.* And Diodorus Siculus (lib. 11.) ſays,

ſays, that a perſon will not eaſily believe the number of years which are recorded of their having made obſervations on the theory of the world: Nam 473 millia annorum numerant uſque ad Tranſitum Alexandri.

But altho' ſuch teſtimonies are to be rejected, yet ſuch as are reaſonable, and correſpondent with ſacred hiſtory, we ought to receive, ſuch ſeems the following *. Simplicius,

	A. M.	had a Son in	lived after	lived in all	died
*Adam -	1	130	800	930	930
Seth -	130	105	807	912	1042
Enos -	235	90	815	905	1140
Cainan -	325	70	840	910	1235
Mahalaleel	395	65	830	895	1290
Jared -	460	162	800	962	1422
Enoch -	622	65	300	365	987
Mathuſalem	687	187	782	969	1656
Lamech	874	182	595	777	1651
Noah -	1056	500			

* The Flood ended in the year A. M. 1657

Nimrod began his reign in - - 1757
From the 14th year of his reign to 14
Calliſthenes - - - 1903

The year when Alexander took Babylon, A. M. 3674

plicius, from Porphyry, in his Book de Cælo, relates, that Caliſthenes, the philoſopher, who accompanied Alexander the Great in his expedition againſt Babylon, found in that city, aſtronomical obſervations from the time of its foundation to the time of Alexander, being computed χιλιων ετων και ενδεακοσιων τριων, one thouſand nine hundred and three years, which correſponds with ſacred chronology, and taught theories of the ſun and moon, which afterwards were found among the Chaldeans and Phœnicians.—See the words of Alexander Polyhiſtor from Eupolemus in Euſeb. Prepar. 9. 17.

But my preſent ſubject will be further illuſtrated by ſhewing the ſimilarity of Hebrew and Egyptian literature, ceremonial rites, and origin of temples.

It has given many good men great offence to ſay, that the Hebrews borrowed much of the Egyptians; alledging, that it would be derogatory from the wiſdom of God to imagine, that any part of that revelation given to the divine Moſes, could have been derived from Egyptian idolaters. But all this vaniſhes on a fair and candid inquiry: For is it not reaſonable, and but candid to ſuppoſe, that as the Egyptians were equally with the Hebrews,

brews, the deſcendants of Noah, they muſt have alſo ſtill retained many cuſtoms and ceremonies, &c. originally founded on that revelation, which by tradition had been tranſmitted to them. Indeed, ſtrictly ſpeaking, the Hebrews, in many inſtances wherein they correſpond with the Egyptians, borrowed not from them, but from the ſame original fount of tradition. It will, however, be worth our attention to inquire in part, what the chief matters are, wherein both ſeem to agree; and we will find, that this correſpondence is not confined merely to matters of a religious nature, but extends to the improvements of natural knowledge, wherein they might have mutually borrowed of each other, without any leſſening to either party.

Herodotus informs us, that the Egyptians before all others, by their obſervations of the ſtars, diſtinguiſhed the year into twelve months; what their year was is beſt determined from the Moſaic writings.

The year among the Egyptians was twofold, the one ſacred, and conſiſting of cccIxv* days, without any additional hours, which was called Egyptian or Canicular, becauſe it was conſtituted according to the courſe of the Dog-ſtar; the other *natural*, and containing

* This was long after the time of Moſes.

ing ccclxv days, and the fourth part of a day, which is called Theban, or Heliacal, becauſe agreeable to the courſe of the ſun. The Hebrews alſo, from the time of the Exodus, obſerved a two-fold year, the one *ſacred*, commencing with the month Niſan, and owes its origin to divine inſtitution; following the courſe of the moon, and of a variable and uncertain length: the civil year contained 12 months, of thirty days.

According to the Moſaic law, three feſtivals or aniverſaries were obſerved; the Paſchal, the Pentecoſt, and Feaſt of Tabernacles. But according to the teſtimony of Lucian, a great ſearcher into antiquity, Πρωτοι ανθρωπων Αιγυπτιοι λεγονται Θεων τε ενοιην λαβειν και ιερα ιδρασθαι, και τεμενια και πανηγυριας αποδειξαι. the Egyptians, the firſt of men, are ſaid to have received the knowledge of the gods, and to have conſtituted temples and yearly feſtivals. From this it does not abſolutely follow, that the Hebrews borrowed of the Egyptians; but it may be ſurmiſed, that beyond the time of any hiſtoric evidence, there were ſome points, even of religious ceremonies, wherein there was ſome ſimilitude between the Egyptians and the Hebrews, particularly as the ſabath was undoubtedly held in ſome veneration by the Egyptians,

Egyptians, who are ſaid to have obſerved it in honour of the ſeven planets.

With reſpect to the origin of temples, it is repreſented by Strabo and other hiſtorians, that the *Egyptian* were diſtinguiſhed into four parts, Λιθοστρωτον, or the Pavement; Προπυλαιον, or the Veſtibule; Προναον, or the Court or Veſtibule; and Τον Ναον, the Temple; ſimilar to which was the ſanctuary conſtructed by Moſes, and the Temple of Solomon. St. Chriſoſtom was of opinion, that temples were made after the faſhion of the Egyptians, leſt the Iſraelites ſhould have any deſire towards Egyptian worſhip, ſo alluring by the magnificence of their temples. But it is a query, whether St. Chriſoſtom, or any other perſon, had ſufficient hiſtoric evidence to eſtabliſh this opinion. That there were, previous to Moſes, temples and portable tabernacles, I have no doubt; but think there is no room to ſuppoſe Moſes to have copied after them.

Herodotus aſſerts, circumciſion to have been a very ancient cuſtom of the Egyptians, and alſo that their prieſts were obliged, for cleanlineſs, to ſhave their bodies, in like manner as deſcribed in Num. viii. v. 7. "And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water of purifying on them,

and

and let them ſhave all their fleſh," &c. The Egyptian prieſts were wont to waſh twice by day and twice by night; ſo alſo by divine command, were the Hebrew prieſts to waſh twice, viz. when they entered into the tabernacle, and when they approached the altar; alſo in abſtinence from wine, and in other reſpects the ſimilarity of injunctions is wonderfully near, particularly in the order and ſucceſſion of prieſthood. But what is moſt ſtriking, is the ſymbolic dreſs of the Egyptian high-prieſt, which Ælian deſcribes thus:—Apud Egyptios a prima antiquitate qui judicabant Sacerdotes erant. Eorum princeps fuit qui cæteros ætate anteibat. Ille in omnes jus dicebat. Eum autem eſſe oportebat omnium juſtiſſimum & parcentem nemini. Gerebat autem de collo imaginem ex ſapphiro: eaque imago ΑΛΗΘΕΙΑ veritas dicebatur.—*Hiſt. Var. Lib.* 14. Diodorus Siculus alſo ſays, more expreſsly, that the chief judge wore on his back an image of precious ſtones pendent from a golden chain; that it was called TRUTH, alluding to the principle of the judge, and was inſtrumental of his diſcerning events. For further information on this point, I refer the reader to *Spence*, &c.

I ſhall now recur to a ſubject of greater difficulty; to ſhew that it is moſt probable, that

that temples were erected in Egypt before the time of Moſes, who might indeed have availed himſelf of that mechanical knowledge which he learned there in the workmanſhip, not the model of his ſanctuary.

One might fill whole volumes on this ſubject without arriving at any ſatisfactory evidence from the moſt ancient authors, particularly on the origin of temples: ſince this is the caſe, I hope to be indulged in my own conjectures, provided they ſhall appear rational. Firſt then the primary ſtate of man, and his gradual improvement may lead us to ſome probable conjectures. Man at firſt lived, like other animals, expoſed to a wandering life, without any ſhelter from the ſun's moſt ſcorching heat in ſummer, and the extremity of winter's cold, ſave what the ſhady covert of the woods and groves afforded: theſe were his firſt places of abode, and as he appears to have naturally a religious tendency, it is probable that theſe were the firſt places of his religious adoration. As Adam is repreſented to have heard the voice of the Lord God in the midſt of the garden of Eden, his poſterity might, in the earlieſt days, have expected to have an intercourſe with God in the midſt of ſheltering trees, ſeemingly calculated

culated for their convenience. When the improved reaſon of man was capable of making tents and booths for his more convenient habitation, he formed a tent or tabernacle for worſhip. Society being enlarged, by united families, and having choſen a perſon to command and exerciſe a ſort of regal power, to whom they appointed a tabernacle more honourable and expenſive than others, furniſhed with the inſignia of royal authority, with miniſters and attendants ſuitable to his rank and dignity, they would alſo ſuppoſe that greater reſpect was to be paid to the deity they worſhipped; therefore they would alſo appoint him his tabernacle, his miniſters, and attendants. As ſoon as the art of building with brick and ſtone was diſcovered, and that larger and more elegant buildings were invented, it cannot be ſuppoſed that they would appropriate an *humble tabernacle alone* for the worſhip of their deities, when they had built *palaces* for kings: but the idea muſt naturally follow, that a proper temple ſhould be built for divine worſhip. Temples, therefore, in all probability, had their origin with the art of building; yet the primary method of worſhipping in groves might ſtill be preſerved among a few addict-

ed

ed to firſt prejudices; as it is well known, that in ſome places in this kingdom, the lower orders of the Roman Catholics have been ſo accuſtomed to worſhip in the fields, that when the building of chapels had been propoſed they could ſcarcely give into the idea. We may alſo conceive how difficult it was for the Druids to give up their ſacred woods and groves for temples.

Thus with the gradual improvement and increaſing wealth of the Egyptians, the exterior ceremonies and religious rites to which they were accuſtomed, muſt have advanced from decency to elegance. The prieſthood, independent and rich, would never have conſented, whilſt Pharaoh lived in a palace, and enjoyed himſelf in royal luxury and ſplendor, that their gods alone ſhould be neglected, without an edifice of ſome magnificence being erected to their ſervice. That the prieſts of Egypt were ſufficiently powerful to effect this, is moſt certain; for when Joſeph, notwithſtanding his *piety* and *chaſtity*, had taken advantage, during the *famine*, to make this a favourable opportunity of encroaching on the liberties of the people, and encreaſing the royal authority, by obliging them to ſell their lands in order to buy food; yet, he was too

politic

politic to intermeddle with the poſſeſſions of the prieſts: Whether this partiality was owing to his marriage with the daughter of Potiphorah, or that he dreaded their power, is not evident; but certain it is, that *he firſt* made a *tyrant* in Egypt, and his poſterity and connections firſt felt the fatal effects.

SKETCH

SKETCH VI.

WHETHER HEATHEN PHILOSOPHERS BORROWED FROM MOSES.

THE OPINION OF SIR JOHN MARSHAM REFUTED.

WITH what gratitude ſhould we acknowledge the divine benefits accruing from revelation, which at all times, from the very beginning, was the means of conveying down to us the knowledge of one ſupreme omnipotent Being? but eſpecially when the written law by Moſes, communicated a clear and unequivocal doctrine of the divine will, as a ſtanding teſtimony and criterion of truth; from which, it is certain, all the reſt of mankind derived information. St. Auguſtine, Ambroſe, and others ſay, that Pythagoras,

Plato,* and many other philoſophers, borrowed inſtructioh from the writings of Moſes; which point is conteſted by Sir John Marſham,

* Baſil ſays that Numenius, the diſciple of Pythagoras, aſſerts that Plato was ſtrongly characteriſtic of Moſes: Clemens Alexandrinus, and Euſebius ſay, that the Gentiles received their greateſt myſteries from the Jews, enfolding them in fables.—Homer, in his deſcription of Oetus and Ephialtes, ſeems to have derived it from the building of Babel—Homer, Heſiod, and Linus, borrowed their ideas of the ſabbath from no other fountain but that of the Moſaic Hiſtory.—Orpheus ſeems to have taken many hints from Moſes, as appears by this tranſlation of Francis George:—

Unus perfectus deus eſt, qui cuncta creavit
Cuncta fovens, atq: ipſe fovens ſuper omnia in ſe
Qui capitur mente tantum, qui mente videtur:
Qui nullumque malum mortalibus invehit unquam;
Quem præter non eſt alius: tu cuncta videto:
Hic ipſum in terris melius quo cernere poſſis.
Hic etenim video verum ipſum cernere, quis ſit,
Nequaquam valeo, nam nubibus inſidet altis.
Nemo illum niſi Chaldæo de ſanguine quidam
Progenitus vidit: quem cœlorum aurea ſedes
Sublimiſque tenet: cujus ſe dextera tendit
Oceani ad fines: quem de radicibus imis
Concuſſique tremunt montes, nec pondere quamvis
Immenſo ſint ferre queunt, qui culmina celi
Alta colens: terris nunquam tamen ille ſit abſens.
Ipſe eſt principium, medium quoque, et exitus idem,
Priſcorum nos hæc docuerunt omnia voces:
Quæ binis tabulis Deus olim tradidit illis.

Some imagine that Orpheus meant by this Chaldean, Noah; the Platoniſts took him for Zoroaſter; but to none were the tables given but Moſes.

ſham, notwithſtanding a number of reſpectable teſtimonies which he quotes, who all agree, that the Gentile philoſophers borrowed from ſcripture. His argument entirely depends upon theſe points :—That the writings of Moſes were always kept a ſecret among the Jews, inaſmuch as they held all other nations in ſuch contempt, as to exclude all ſocial intercourſe : to prove which he quotes the words of Joſephus :—" Nos neque terram habitamus maritimam neque negotionibus gaudemus," &c. Secondly, that there was no tranſlation of the books of Moſes previous to that of the Septuagint.

As to the firſt objection :—Altho' on account of the idolatry of the Gentiles, and that propenſity which the Jews at all times had to idolatry, it was but wiſe and proper to exclude any intercourſe which might be a means of corrupting their manners : Yet it is very certain, and eaſily proved from ſcripture, that it was the wiſh of all good and wiſe Iſraelites, to communicate the knowledge of God, and his laws, to all who were deſirous to be acquainted with them. When Solomon built the temple, a work of ſuch magnificence as to exceed all others in the world, which had attracted the notice and admira-

tion of all the neighbouring nations, he did not deſign this alone for the Jews, but alſo to be the means of ſpreading abroad the knowledge of the true God: How then could this be effected without expounding the law? but let Soloman ſpeak for himſelf: In that ſolemn addreſs which he makes to God, relative to the temple, he ſays—" Moreover concerning a ſtranger that is not of thy people Iſrael, but cometh out of a far country, for thy name ſake, for they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm, when he ſhall come and pray toward this houſe, hear thou in heaven, and do thou according to all that the ſtranger calleth to thee for, that all the people of the earth may know thy name to fear thee, as thy people Iſrael."

This very paſſage is fully ſufficient to ſhew that philoſophers, as well as others, might have in this manner received that information, which their own pride would not ſuffer them to acknowledge, with reſpect to the ſource whence they derived it; altho' an inward conviction of the divine truths they had learned, made them ambitious of being teachers of them; cloathed, however, in a dreſs not totally diveſted of their natural prejudice.

prejudice. That Solomon was very communicative of inſtruction is evident; for when the Queen of Sheba came to hear his wiſdom, "and communed with him all that was in her heart," we are informed, Solomon told her all her queſtions—there was not any thing hid from the King, which he told her not, of conſequence he explained to her the laws and hiſtory of Moſes, which (there is no doubt) ſhe had carefully penned down by her ſecretary or interpreter. For it is not likely that ſhe would have made ſuch a journey for information, and neglect to make a proper uſe of it; and it is alſo very probable, that many ſtrangers viſited Jeruſalem for the very ſame purpoſe, whoſe names are not mentioned in hiſtory. Who therefore can think the following words of R. Sehem Jobb, Ben Joseph, Ben Phalkira, improbable; which are thus expreſſed by Buxtorf: Omnino exiſtimo, ipſaque eſt veritas philoſophos antiquos accepiſſe philoſophiam a Schemo, Hebero, Abrahamo, & reliquis patribus noſtris, imprimis autem a Salomone, ad cujus ſapientiam audiendum, confluxerunt ex omnibus quatuor mundi plagis, tunc ſcilicet quiſque quod vel ex ipſo vel ſub ejus nomine audivit in lingua ſua conſingavit, ſicut hodie

die moris eſt inter omnes populos, ut artes ac diſciplinas ex aliis linguis in ſuam transferant. Sic fecerunt olim Græci, qui omnes libros philoſophia in linguam ſuam tranſtulerunt. *Buxtorf. Coſri. p.* 29.

" I am intirely of the opinion, and it is very true, that the ancient philoſophers received their philoſophy from Shem, Heber, Abraham, and the reſt of our fathers, but chiefly from Solomon, to hear whoſe wiſdom people crowded from all quarters of the globe; then it was that whatſoever any perſon heard, either perſonally or otherwiſe, he committed to writing in his own language, as is this day the cuſtom of all who tranſlate the improvements in arts and literature from other languages into their own."

Notwithſtanding Sir John Marſham ſeems to triumph in the words of Juvenal:

Judicium ediſcunt, & ſervant & metuunt jus,
Tradidit *arcano* quodcunque volumine Moſes.

Yet it is eaſy to prove, that Moſes wiſhed to communicate a knowledge of the divine laws to the world, or otherwiſe he would not have given peremptory orders, that " On the day when ye ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that

that thou ſhalt ſet great ſtones, and plaiſter them with plaiſter, and thou ſhalt write upon them all the words of this law." ——— "and thou ſhalt write upon the ſtones all the words of this law very plainly." Here then the law was written for the inſpection of all the world.

Sir John Marſham, after ſhewing a poſſibility of philoſophers having received thoſe opinions, which are ſo ſtrongly like the Moſaic doctrines, from the Egyptians, among whom Moſes was inſtructed, and from whom he is ſuppoſed to have formed *his* opinions, yet makes this conceſſion :—Certe nulla eſt controverſia quin περι μοναρχιας de unius regimine, ſive de Deo unico, reverens fuerit & rectiſſima Æbræorum, non item recta Ægyptiorum, exiſtimatio :—that the opinion of the Ægyptians relative to one God, was not ſo juſt as that of the Hebrews. Therefore, it is a ſlander upon revelation to ſay, that Moſes borrowed his ſentiments from the Egyptians. But whatever right notions were found among them, were either the remains of that information, which deſcended from the patriarchs by tradition, or were afterwards borrowed from Moſes; and the little light they had was ſo buried in the groſſeſt ſuperſtition,

that

that it had but a very weak influence upon them, which will appear very fully in our next enquiry.

With reſpect to the objection, that there was no tranſlation of the bible before that of the Septuagint, I ſay this cannot be proved; but on the contrary, if there had been in the Alexandrian library another copy, which has been atteſted, previous to that of the Septuagint, even acknowledging it to have been ſuch a one as could not be ſufficiently depended on, yet it would have ſerved the purpoſe of giving much information to the curious.

Sanchoniathon is ſaid to have derived his knowledge from the books of Mercury; but ſtill it is demanded, who this Mercury was, which is difficult, from the diſcordant accounts of the moſt ancient hiſtorians. Auguſtinus makes him much later than Moſes; for he ſays, that when Moſes was born, the grandfather of Mercury was living. Artapanus, the fragments of whoſe work have been preſerved by Euſebius, ſays, that Moſes, the adopted ſon of the daughter of Palmanothes, king of Egypt, had communicated many uſeful things to his people; and that he was called Ερμην, Mercury—which if true, Moſes muſt have been the much celebrated

Thoth,

Thoth. *This* Huetius has largely conſidered; but it will ſuffice to mention only what the learned Witſius has given us of the ſubject, which for brevity I diſpoſe in this manner.

MERCURY, a patre Nilo,	MOSES, an infant expoſed to the water of the Nile.
A Theban born,	An Egyptian born.
By the Nymphs in Trireni,	Educated by Pharoah's daughter.
His infant beauty celebrated,	His excellent form praiſed by many authors.
Was a ſhepherd, and fed his ſheep,	Attended the ſheep of Jethro.
Mercury called Νομιος,	Moſes a lawgiver.
Called Præſtigiator.	A worker of miracles.
Called Caduceus,	The Rod of Moſes changed into a ſerpent.
Called Furax,	Moſes took gold and ſilver from the Egyptians. Trogus ſays, ſacro Egyptiorum furto abſtulit.
Called a meſſenger between the gods and men,	Called μεσιτης, or, a mediator between God and the Iſraelites.
	Having frequent intercourſe with God, and communicating his commands and promiſes.

MOSES,

Mercury.	Moses.
The Egyptians imputed to Mercury the invention of all wiſdom.	In the Moſaic writings are expreſſed the origin of the world, the knowledge of God, the hiſtory of the human race and of animals, geography, military diſcipline, &c. &c.
Mercury was ſtiled, Semitalis Deus, or, who preſided over travelling; being even Ηγεμονιος, or conductor.	Moſes was the leader or conductor of the Iſraelites.

Altho' this imaginary ſimilitude would make it appear that Moſes and Mercury were the ſame perſon, yet no ſuch inference can, with any propriety, be drawn. For by the ſame rule it might be proved, that Moſes was Bacchus, according to a ſimilitude hereafter given, which would be the greateſt nonſenſe. But this, indeed, and other obſervations of ſimilarity may ſhew, that Heathen writers, either by fraudulent interpolations, or by means of obſcure traditions, have derived many things from the works of Moſes. And it is more than probable that Sanchoniathon, who is ſaid to have had recourſe to certain commentaries of Jerombalus, who was a prieſt of τε Θεε Ιαω, received his information from Gideon, who is alſo called Jerubbaal, who

who might have been miſtaken for a prieſt of Jehovah, or Ιαω, and this will account for the great likeneſs or correſpondence obſervable in part of Sanchoniathon's account and that of Moſes.

From the opinions of Gentile philoſophers concerning the creation and the immortality of the ſoul, it will appear that they borrowed from Moſes. Socrates, Zeno, and Plato, were well perſuaded that man was at firſt produced out of the earth, and have teſtified that ſuch information was derived from ancient tradition: they ſaid, * γενεσιν ανθρωπων εκ γης ειναι that the generation of men was from the earth, and acknowledged that theſe things were told them by their protogenitors, who had them εκ των παλαι λεχθεντων, from thoſe things which from ancient time had been ſpoken of. The very name of the Protaplaſt is preſerved in the name of an ancient city in Aſia, of the name of Adana, ſaid to be founded by the Syrians in memory of the firſt man Adam, or Adama; which word was changed by the Greeks, who have no word ending in *m*, therefore they called the city Adana, or Adanas, and ſuppoſed this name to have been derived from its founder, the ſon of Cœlus and Terra, otherwiſe called Saturn; quia autem

* Plato in Polit:

autem Adana ab omni hominum memoria fuiſſet, voluere Cilices videri eſſe opus primi hominis ſive Saturni vel Adami. Thus Stephanus ſays, that as memory failed relative to the name of the city of Adana, the Cilicians would have it derived either from the firſt man, whether Saturn or Adam.

Philoſophers alſo had an idea, and a ſtrong one too, of the immortality of the ſoul; how ſimilar to the ſacred text are the expreſſions of Epicharmes in Plutarch: Συνεκριθη, και διεκριθη, και απηλθεν οτεν ηλθε παλιν γη μεν εις γην, πνευμα δε ανωθι— which ſignify, that the human body being compoſed, is alſo ſubject to de-compoſition, and to return to the earth from whence it came; but the ſpirit aſcends towards heaven. This ſentiment is exactly correſpondent with theſe words in Eccleſiaſtes—" Then ſhall the duſt return to the earth as it was; and the ſpirit to God who gave it."

Plato places the ſimilitude of man to God in juſtice, ſanctity, and prudence, agreeable to the doctrine of Scripture; hence it is, perhaps, that Numenius, the Pythagorean, exclaimed,—Quid enim aliud eſt Plato quam Moſes Attica lingua loquens:— Τι γαρ εστι Πλατων ἡ Μωσης Ατθικιζων

It would fill whole volumes to relate all that has been ſaid by learned men, to prove

and

and diſprove, the probability of the heathen philoſophers having interpolated the Moſaic writings. It is aſſerted on the one hand, that previous to the tranſlation of the Law of Moſes by the LXXII, the heathen philoſophers were intirely ignorant of the works of Moſes; and to confirm this, a paſſage is quoted from Philo, wherein he ſeems to alledge that the laws of Moſes were firſt tranſlated at the requeſt of Ptolemy Philadelphus; but this is completely anſwered by Is. Voſſius, who eſtabliſhes the opinion or teſtimony of Ariſtobulus, who ſays, "that before Eleazer had tranſmitted an amended book of the law to Ptolomy, there had been another tranſlation in the Alexandrian library, which appears by the letter of Demetrius to Ptolemy; which copy was careleſly written: that this verſion appearing rather inaccurate, was the reaſon it was thought neceſſary to make a tranſlation from a copy more to be depended on."

The teſtimony of Ariſtobulus, who lived under Ptolemy Philometor, in a fragment quoted by Euſebius, ſays, "it is fully evident that Plato not only copied after the laws of Moſes, but alſo had carefully peruſed every chapter: For before Demetrius Phalereus,

rus, and before the empire of Alexander and the Perſians, nay, he ſays, that there was at that time a Greek tranſlation from whence the philoſophers borrowed, that Pythagoras was acquainted with it, as alſo Socrates and Plato."—*Euſe. pre.* xiii. 2.

Many things recorded in the hiſtory of Moſes, are obſervable in the fable of Bacchus: if we ſuppoſe him, according to the fiction of ſome authors, to have been born in Egypt, to have been immediately expoſed to periſh in an ark committed to the waters; that he was of a beautiful form, and educated in Arabia; that he was a renowned warrior, and had women in his camp. That Orpheus calls Bacchus Μωυν, for Moſes, ſays he was a law-giver, and imputes to him διπλακα θιομον a two-fold law, as it were the two tables. That he was called *bicornis*, which word has been taken, improperly, to ſignify what happened to Moſes when his face ſhone.

That ſerpents were uſed in the myſteries of Bacchus, and that a dog always accompanied him, as *Caleb*, (which word in Hebrew ſignifies a dog) was attendant on Moſes. In Euripides, Bacchus is repreſented as having produced water from a rock after ſtriking it with his Thyrſus; and the earth is ſaid to have

have yielded milk, wine and honey whereſoever he travelled. Add, that Nonnus relates, that Bacchus having touched the rivers Orontes and Hydaſpes at different times with his Thyrſus, paſſed on dry land thro' the midſt of them; that having caſt his ſtick intwined with ivy on the ground, it crept like a ſerpent: that while the Indians were involved in darkneſs, the attendants of Bacchus enjoyed the light. The learned Bochart ſays, after having made many obſervations to this purpoſe, "Ex mirabile illo concentu vel cæcis apparebit priſcos Fabularum architectos e ſcriptoribus ſacris multa eſſe mutuatos".

SKETCH

SKETCH VII.

WHY MOSES DID NOT TEACH NATURAL PHILOSOPHY OR ASTRONOMY.

SEEING that Moſes muſt undoubtedly have learned (among other branches of uſeful knowledge which he certainly taught) the ſcience of aſtronomy, why did he not inſtruct his diſciples in this alſo? the ſolution of which queſtion is eaſily deducible from the following reaſons.

From the firſt feeble attempts of genius to cultivate a ſcience, which in its preſent improved ſtate, of all others, tends moſt to raiſe in the mind the nobleſt ideas of the ſupreme Being, originated idolatry and ſuperſtition. Sirius, and other conſtellations, became the objects of religious worſhip, under various forms and repreſentations, which multiplied without end; and it is extremely probable, that to avoid ſuch inconſiderate and impious

impious folly, with which vulgar and illiterate minds are at all times apt to be infected; Moſes thought it highly expedient to avoid introducing, or cultivating any theory which might have the ſmalleſt tendency to renew their former attachment to idolatry. The adoration of the Hoſt of Heaven being at all times, even according to the precepts of Noah, eſtimated a moſt heinous crime, they would not have diſtinguiſhed between obſerving their phænomena; and worſhipping them as divinities; and it is worthy of obſervation, that at thoſe times, when a favourable opportunity offered, when peace and an exemption from the toils of war, when providence ſeemed moſt to favour them, and diffuſive happineſs ſhed her favours in abundance round them; nay, at that very auſpicious time, when Solomon reigned in all the pomp of regal glory — when the reputation of his wiſdom became famous to all the admiring world —— in thoſe moſt proſperous times, they paid not the ſmalleſt attention to the ſtudy of aſtronomy, or any other ſcience. In the days of their diſtreſs, in their captivity, when limited in their enjoyments, and reſtrained in their purſuits, ſubject to the wanton controul and capricious humours of deſ-

potic conquerors, who were themſelves but the momentary and precarious uſurpers of arbitrary power, it can never be ſuppoſed, that the Jews had either the inclination or the power to purſue the ſtudy of ſcience, which they had neglected in more favourable moments. They were ever, in all ſituations, a ſtubborn, refractory, and perverſe generation; a people, who in deſpite of every expedient, however wiſely planned, to cultivate the worſhip of the true God, often turned aſide to the worſhip of idols; ſo ineffectual were repeated threatnings, rewards and puniſhments to influence their ignorant and wavering minds.

Another reaſon may alſo be aſſigned to illuſtrate this point: The ſagacious mind of Moſes, even without the ſpirit of prophecy, which he eminently poſſeſſed, might have prognoſticated, that theories, which to a perſon of his ſuperior underſtanding, might at that time have appeared extremely defective and unſatisfactory, would, in ſucceeding generations, have been intirely exploded, and a more intelligible hypotheſis invented. Unleſs, therefore, God had revealed to him a ſyſtem of philoſophy, all that he could have ſaid on ſuch ſubjects from his own reaſon,

backed

backed with all the information which he had received in Egypt, would have probably furniſhed the preſent enemies of revelation with a very powerful argument to conteſt even his religious doctrines; for they might naturally ſuppoſe, that if he were miſtaken in one inſtance, he might alſo in another.

And on the other hand, had God revealed to him a ſyſtem of philoſophy (which is indeed abſurd to ſuppoſe, this being a mine left for the exertions of human reaſon) at the time, he would have advanced it, the underſtandings of men being unprepared by any regular education, would have ſpurned at his doctrines, as the ravings of a diſtracted mind, and thus all his wiſdom would have proved ineffectual; all his philoſophy, inſtead of producing the deſired effect, would have totally put a ſtop to his great work of reformation, and would have occaſioned the reſentment of the people. Such was the fate of Galileo in adhering to the Copernican ſyſtem, and of Vigilius in aſſerting the antipodes. The words of the learned author of the Archæologiæ are very explanatory of this matter, I ſhall therefore inſert them;—"Fingamus Theoriam telluris, a nobis propoſitam eſſe veram; operæ pretium fuiſſet

Moſi, aut dignum munere Prophetæ aut legiſlatoris has minutias phyſiologicas exponere populo? Quinetiam ſurdis cecinisſet ſuam philoſopham. Qui vitulum fuſilem a deo optimo maximo diſcernere non poterant, potuiſſent unquam prima dei opera, rerum principia, leges & motus naturæ recognoſcere, & ad veritatis normam exigere; Aſini ad lyram." I ſhall alter a word or two in the quotation, and then the whole will be perfectly applicable; thus—" " Let us ſuppoſe Moſes to have been acquainted with all that had been taught of the theory of the earth, would it be worth his while, or ſuitable to the dignity and office of a legiſlator, to have expounded theſe phyſiological minutiæ to the people? Moreover, he would have chanted his philoſophy to perſons totally deaf; for we may well conceive, that perſons who could not diſcriminate between a molten calf, and the ſupreme Being infinitely good, would not have been capable of inveſtigating the works of God, and recognizing the laws of motion and of nature, and of making a critical examination correſpondent with the rule of truth; as well might aſſes attempt the lyre."

Sound philoſophy is ever an handmaid to true religion, and this is its higheſt perfection.

It

It was wiſe then to treat it with neglect when erroneous; for falſe philoſophy is always inimical to truth. Therefore, in the hiſtory of creation, no explanatory ſyſtem is adopted, but there we have a truly ſublime, tho' ſimple narration of facts, as communicated by divine inſpiration. Altho' Moſes in this hiſtory, expreſſes himſelf according to the mode of expreſſion then uſed, (as otherwiſe he could not be underſtood,) however deviating from that which, in the preſent enlightened age, would be eſtimated correſpondent to the true philoſophy, yet he by no means endeavours to eſtabliſh the then received opinions of men; but rather from their own conceſſions, he takes occaſion to eradicate every ſpecies of idolatry. Whereas had he been an impoſtor, he would probably have made a diſplay of all his Egyptian literature, as thinking it the moſt effectual means of increaſing the veneration of the people. He would have acquieſced with their prejudices, nay, have palliated, if not flattered their vices; and would never have had either the virtue or the courage, ſuddenly, to have oppoſed their attachment to idolatry, in which they were at that time deeply immerſed, as the inſpired prophet teſtifies:—

" In

" In that day when I choſe Iſrael, and lifted up my hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I am the Lord your God; then ſaid I unto them, caſt ye away every man the abomination of his eyes, and defile not yourſelves with the idols of Egypt."

Nothing, therefore, but the miraculous interpoſition of divine power, could have ſo immediately operated to detach them from their folly. Had not the Iſraelites been firmly perſuaded of a divine Providence particularly exerted in their favour, they might ſuperſtitiouſly have imagined themſelves, on every change of place, to be ſubjected to the diſpleaſure and vengeance of jealous tutelar deities; which circumſtance would have been ſufficient to have deprived them of all that ſpirited reſolution and energy, ſo eſſential to ſupport them under the numerous and deſtructive perils generally incident to great undertakings. The Hexaemeron, therefore, begins with that moſt animating of all doctrines, which excluding the notion of blind chance on the one hand, and the ſilly idea of a plurality of ruling deities contending

tending for their reſpective favourites, on the other hand, diſplays and inculcates the omnipotence and unity of the Godhead; who by an almighty fiat, brought into exiſtence a variety of worlds, which his wiſdom has arranged in the moſt regular harmonious order, ornamented and fitted for the moſt gracious and glorious purpoſes. The firſt chapter of Geneſis, therefore, ſtrongly inculcates the ſame doctrine which St. Paul expreſſed in an oration before the Areopagus, in theſe words: —" God, that made the world and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worſhipped with men's hands as though he needed any thing, ſeeing that he giveth to all, life and breath and all things, and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times beforehand, and the bounds of their habitation, that they might ſeek the Lord, if haply they might feel after him and find him, tho' he be not far from every one of us; for in him we live and move, and have our being: as alſo certain of your own poets have ſaid; for we alſo are the offspring of God. Foraſmuch then as we are the offſpring of God,

let

let us not think that the Godhead is like unto gold or ſilver, or ſtone graven by man's device."

The deſign of Moſes, the inſpired penman, or rather of that bleſſed ſpirit which inſpired him in his hiſtory of creation, was not, ſays Mr. Whiſton, the gratifying the philoſophical inquiries of a few elevated minds, but of a more general and uſeful nature, namely to inform the Jews and the reſt of the world, that the viſible frame of heaven and earth, was neither exiſtent from all eternity, nor the reſult of blind chance, fatal neceſſity, nor unaccountable accident; but the workmanſhip of God Almighty, to make them ſenſible that every thing they had any knowledge of was derived from, and ſubject to that Jehovah whom they worſhipped; and that in him, themſelves, with all their fellow-creatures in the open air, on the wide earth, and in the deep ſeas, lived, moved, and had their being, who therefore muſt needs be the governor and ruler of them all; to affect their minds by this means with the awfuleſt veneration for the God of Iſrael, and inſpire them with a juſt gratitude to him for all their enjoyments; who had not only created this earth for mankind, and furniſhed it with

various

various creatures for their uſe, but beſides theſe terreſtrial, had made the very celeſtial bodies ſubſervient to their neceſſities, to demonſtrate the original goodneſs and perfection of things; and that, therefore, whatever was evil, muſt have been the conſequence of man's fall, and not God's primary introduction, and thereby to teach men humility, and raiſe their abhorrence of ſin, the cauſe of all their miſeries. To ſhew them the unreaſonableneſs of all idolatry, or of the worſhipping any viſible beings, tho' never ſo uſeful and glorious: by aſſuring them, they were all in common the creatures of God, and all their influences, of what kind ſoever, intirely derived from him, and under his diſpoſal.

In ſhort, the main deſign was, to ſecure obedience to thoſe laws he was about to deliver from God to them, by giving them the greateſt and juſteſt ideas of their legiſlator, the ALMIGHTY MAKER of heaven and earth.

SKETCH

SKETCH VIII.

OF RABBINICAL PHILOSOPHICAL AND RELIGIOUS THEORIES ERRONEOUSLY FOUNDED ON THE MOSAIC WRITINGS.

SECT. I.

OF THE JEWISH WRITERS.

THE Jews, (of whom Apollonius gives this character, αφυεστατες ειναι των βαρβαρων, και δια τουτο, μηδεν εις βιον ευρημα συμβεβλησθαι μονες. that they were the moſt illiterate of the barbarians, inſomuch, that theſe alone were never the inventors of any thing uſeful in life,) were not altogether ſo bad or ſo ignorant as they have been repreſented. When we judge of others we ſhould be careful to ſhew ourſelves impartial, if we are not diſpoſed to be charitable. The ſcriptures, it is true, accuſe them of being a ſtubborn and a refractory generation; they

they themſelves own it, and plead guilty. It is urged, that where the power of God operated by a train of miraculous events, and where the divine will was made manifeſt by a written revelation, it argued the worſt of diſpoſitions to rebel. But let us be candid: Is not the revelation of the goſpel far ſuperior to that of the law—does it not exceed in glory, inaſmuch as life and immortality are brought to light? But how have profeſſing chriſtians behaved? If offences are in proportion to the information of the perſons, may we not conclude that chriſtians have frequently behaved worſe than Jews? have they not turned aſide to the groſſeſt ſuperſtition and idolatry, to the adoration of ſaints and angels? 'tis true they did not ſacrifice their children, caſting them into the fire to Moloch; but they have, thro' falſe zeal, devoted their fathers, their children, their friends and fellow citizens to flames, to tortures, to the moſt cruel deaths.

It muſt be granted, that the Hebrews, when God was pleaſed to viſit them in Egypt, were both as to literature and temporal wealth, the meaneſt and moſt enfeebled generation; but this happened leſt they ſhould ſay, that their own power and might had wrought their ſalvation.

vation. Whenever they turned away from the law of God, and defiled themſelves with iniquity, exemplary vengeance followed them, and they ſeemed deprived almoſt of that reaſon which diſtinguiſhes men from brutes, particularly when they rejected the Meſſiah. Since that time divine revelation ſeems to be a dead letter to them; and their folly is in nothing more conſpicuous than in their cabaliſtical writings. Their Rabbies ſay, that to change a ſingle letter of the ſacred text, would be to deſtroy the whole; at the ſame time, that by ſtrange and ridiculous tranſmutations, by acroſtic, or anagrammatic diſpoſitions of words and letters, they confuſe, obſcure, and perfectly deface the ſimple meaning of many paſſages, according to whims of their own imaginations. Their רחם Rechem, has been too often changed into חרם Cherem; what was originally deſigned as the greateſt of all bleſſings, they have rendered a curſe.

But I am ſorry to ſay, that among profeſſing chriſtians, among the apparent zealous defenders of the goſpel, perverſions of a ſimilar nature are too often found. Their erring zeal hurries them far beyond the bounds of rational credibility, to the injury of the chriſtian faith.

faith. They form worlds out of their own crude ideas, and then father them on Moſes; who, they ſay, was a greater philoſopher than Sir Iſaac Newton. I ſhall, therefore, to ſatisfy the curioſity of the reader, and to point out the danger, nay, the impiety and madneſs of ſuch idle ſpeculations, which afford ſo much room for the half learned ſceptic to triumph, lay before the reader ſome examples which I have ſelected; but I ſhall firſt begin with the Jews, who give the moſt abſurd comments on the books of Moſes, inſomuch, that they have more the appearance of the ravings of a diſtracted mind, than the reaſoning of common ſenſe.

OF THE CREATION, TAKEN FROM THE GEMARA.

ולא במעשה בראשית *Neither is there an inquiry concerning the work of creation between two. Whence are derived what the Rabbins teach? From that place in Deut.* c. iv. 32. *which ſays, enquire thou of the firſt days, &c.* ONE *therefore may enquire, not two. Perhaps a man will aſk this queſtion—what was created before this world?*

world? an anſwer is refuſed, becauſe the text ſays, the inquiry is to be made from that day wherein God made man upon the earth: perhaps it is not lawful to aſk concerning the ſix firſt days of creation, becauſe in them man was not yet created, therefore the text reads in the ſame verſe, "from the firſt days which were before thee." Perhaps a man will aſk concerning the things above and beneath him, thoſe which were before and will come after him. The text ſays the ſame, and from one extremity of the heaven, even to the other extremity of the heaven. It is lawful for a man to aſk concerning one extremity of the heaven even to another; but it is not lawful for him to aſk concerning thoſe things which are above, and thoſe which are beneath, which are before, and which are behind him.

Now ſince this is proved from the words, "from one extremity of the heaven even to the other extremity of the heaven," what therefore mean theſe words, "moreover from that day wherein God created man upon the earth." The anſwer is, according to Rabbi Eleazer, that the firſt man reached from earth even to heaven, becauſe it is ſaid, moreover from the day wherein God exalted man upon the earth, for when man revolted, God laid his hand upon him

him and diminiſhed him; as it is ſaid in Pſalm 139, *before and behind thou haſt formed me, and layeſt thine hand upon me.*

ואמר רב יהודה R. JEHUDAH, *by name Raf, hath ſaid, ten diſtinct things were created on the firſt day, the heavens, the earth, matter without form and void, light and darkneſs, ſpirit and water, the ſtate of the day, and the ſtate of the night. How do you prove that the heaven and the earth were created on the firſt day? Becauſe it is written, in the beginning God created the heaven and the earth. How do you prove the creation of matter and void? Becauſe it is ſaid, the earth was tohu and bohu. What is written of light and darkneſs? Of darkneſs it is written, "and darkneſs was upon the face of the deep;" but of light it is written, "and God ſaid, let there be light." How do you give proof of ſpirit and water? The ſpirit of God brooded upon the face of the waters. Of the ſtate of the day and night it is read, "thus was the evening and was the morning of the firſt day."*

Tradition runs, that Tohu is that green line which ſurrounds the world from whence the darkneſs proceeds; for it is ſaid, Pſalm 18. "*he diſpoſes the darkneſs as an hiding place around him.*"

him." *But* Bohu *are the ſtones recently immerged in the abyſs, from which the waters ſpring, becauſe it is ſaid in Iſaiah,* " *he extended upon it the line Tohu and the ſtones Bohu.*" *Was the light alſo created on the firſt day? Is it not written,* " *and God placed them (the great luminaries) in the expanſe of heaven;*" *and again it is written,* " *thus was the evening and the morning of the fourth day.*" *According to Rabbi Eleazer, who ſays,* " *by means of that light which God created on the firſt day, man could ſee from one extremity of the heaven to the other; but after the Almighty beheld the worſt of ages, that of the Deluge and Diſperſion, and ſaw their wicked works, he aroſe and hid that light of the firſt day, as it is ſaid in Job,* 38. 15. " *and from the wicked was withholden their light.*" *For whoſe benefit was that light withholden? For the good of the juſt who were to come in another age; becauſe it is ſaid, Gen.* 1. 4. " *And God ſaw the light that it was good.*" *i. e. juſt, according to the Gemara; and there is no good man unleſs he be juſt, as it is written, Iſa.* 3. 2. " *learn from the juſt becauſe he is good; when he had ſeen the light which he had hidden for the good of the juſt, he was glad:*" *for it is written,*

Pro-

Prov. 13. 9. *The light of the righteous rejoiceth in tradition: by means of that light which God Almighty created on the first day. Man saw and beheld from one extremity of the world to the other, said R. Jacob; but wise men have said, these are the same luminaries which were created on the first day, but were not suspended until the fourth day.*

אמר רב זושר RABBI SUTRA, *the son of Tobias saith, (because Raf hath said it) The world has been created in ten attributes: in* Wisdom, Understanding, Knowledge, Virtue, Reproof, Power, Justice, Judgment, Bounty *and* Mercy. *How do you prove that the world was created in Wisdom and Understanding? because it is written, Prov.* 5. 19. *Adonai hath founded the Earth in* Wisdom, *he hath established the Heavens in* Understanding? *How in Knowledge, because it is written (the* 20*th of the same chapter,) by his knowledge the depths are broken up.*—— *Where in* Virtue *and* Strength? *in Psalm* 65 *and* 6. *Which by his valour maketh firm the mountains, being girded with* Strength. *How do you prove with Reproof? Because it is written, Job* 26. 11. *The pillars of Heaven*

 tremble

tremble and are aſtoniſhed at his Reproof. *In Juſtice and Judgment? Pſalm* 97. 2. Juſtice *and* Judgment *are the habitation of his throne. In* Bounty *and* Mercy *are proved in Pſalm* 25 *and* 6. *Remember, O Lord, thy* Mercies *and thy* Bounties, *which have been ever of old, &c. &c.*

Their Cabala is diſtinguiſhed into nominal and real; the firſt is occupied in an obſcure manner, about the matter or ſubject—the latter, in the myſtic uſe of letters, names and numbers; finding myſteries in the names of God, in the letters, ſyllables, and diction of the ſacred text. The nominal is diſtinguiſhed into three ſorts, called Gematria, Notarikon, Themura.

Ramban, on the firſt of Geneſis, ſays, "that whatever were communicated to Moſes thro' the gates of the underſtanding, are contained in the divine laws, either in a literal or allegorical ſenſe, by geometrical forms and tranſmutations of letters, that by ſuch means Solomon acquired a ſuperabundance of wiſdom above all the Oriental world.

Rabbi Ben Chaim, in his preface to the Bomberg edition of the Bible, ſays, "that when he beheld the confuſion and diſordered

ſtate

ſtate of the Maſora, he ſtruck his breaſt.— Quoniam iſti libri in quibus Maſora fuit circumſcripta, non fuit Maſora ſcripta ſecundum ordinem verſuum, qui fuerunt in Columna; multi eorum fuerunt conſcripti per nodos, & figuras, adeo ut non fuerit poſſibile intelligere per eos ullam rem. For the tranſcribers had worked up the marginal lines of their Maſora into all ſorts of fanciful devices; ſuch as triangles, circles, knots of various kinds, birds, beaſts, &c. they changed, inſerted, or omitted words at pleaſure. From ſuch ſort of proceedings originated the doctrine of Sephiroth, and of the Four Worlds.

The Caballiſtica Sephiroth is ſaid to be contained chiefly in the following ten words, which are to be myſteriouſly tranſpoſed into various forms, ſometimes circular, ſometimes in the human likeneſs, or as follows:

1.
Kethir
כתר a Crown.

2.
Hochmah.
חכמה Wiſdom.

3.
Binah.
בינה Prudence.

4.
Heſid, or Gedulé.
גדולה vel חסד
Bounty or Magnificence.

5.
Gebura.
גבורה Severity.

6.
Tipareth.
תפארת Beauty.

7.
Naza.
נצח Victory or Eternity.

8.
Hod.
הוד Glory.

9.
Jeſod.
יסוד Foundation.

10.
Meluchoth:
מלכות Kingdom.

En decem Nomina! aut voces quas Sephiroth appellant Cabaliſtæ, ſed quæ notio, qui ſenſus ſubeſt ſingulis parum conſtat, ſays *Burnet*; and indeed it would be impoſſible to find any rational meaning couched under ſuch words.

The four Cabaliſtical worlds are called *Aziluth*, *Briah*, *Jetzirah*, and *Athia*, which are tranſlated the *Worlds of Emanation*, of *Creation*, of *Formation*, and of the *Builder or Maker*. I know not what to compare ſuch jargon

jargon to, unleſs the reveries of a Jacob Boehman, or the flights of a Zinzindorf; the Aurora of the firſt being the blackneſs of darkneſs; and the ſpiritual extacy of the latter, being madneſs volatilized.

Thus it is when reaſon abdicates her throne, and piety forſakes the heart, that wild imaginations poſſeſs the one, and fatal deluſion faſcinates the other—a ſtate indeed truly deplorable and wretched. But, tell it not in *Gath*, publiſh it not in *Aſkelon*, tell it not among the enemies of chriſtianity, publiſh it not among modern deiſts, that profeſſing teachers of the goſpel have, to the diſcredit even of common ſenſe, endeavoured to build ideal theories on the baſis of revelation; but as the example of ſuffering ſuch things to paſs unnoticed, might prove injurious to the cauſe of religion, by influencing the minds of ignorant people, or by encouraging deſigning perſons, who, for intereſted motives, are ever ambitious of becoming the founders of new ſects, I ſhall trouble the reader with a few remarks on ſome writers, among whom I am ſorry to name gentlemen whoſe good diſpoſitions and ſincere attachment to religion, deſerve the higheſt applauſe; whilſt at the ſame time their writings, having a ten-

dency

dency to promote fanciful interpretations of the ſcripture, and thereby to do more miſchief than they themſelves are aware of, ought not to be paſſed by, without ſome obſervations; I ſhall therefore firſt begin with Dean Digby's Lectures.

SECT.

SECT. II.

REMARKS ON DEAN DIGBY'S LECTURES.

THE purity of the author's intention, and the goodneſs of his character is ſuch, as entitle him to every indulgence; I will not therefore ſay, that by yielding to his fancy, he has purpoſely broached any new theory inimical to religion. But as there are better and more ſolid arguments to vindicate the eſſentials of the chriſtian doctrine, than having recourſe to weak rabbinical modes of torturing meanings from Hebrew roots, I muſt totally, in this reſpect, differ from him; how far juſtly will appear.

In his preface he ſets out, as indeed do all the Hutchinſonians, with removing thoſe impediments and ſtumbling blocks which ſeem caſt in their way; and who could imagine that the Hebrew points ſhould be conſidered as the greateſt obſtacle? and ſuch indeed they are—but they muſt be got out of the

the way, " The points are certain ſmall characters of modern invention, forged by the Maſorite Jews about the ſeventh century." Now if it had been ſaid that the points were certain characters of modern invention—modern invention being ſo prolific in monſter productions—it might be thought by ſome readers, that points were prodigious large characters; therefore the propriety of adding the epithet *ſmall* is evident. But this being granted, it remains ſtill to prove that they are of modern invention, and that if they are, why to be rejected?

It is not ſtrange that perſons who are fond of their own dreams, and the phantaſms of a ſickly imagination, are, for the moſt part, inclined to exclude the uſe of points. But that men of learning ſhould imagine that the Hebrew, after it had ceaſed to be a living language, could have been preſerved without an early invention of vowels and accents, is to me very ſurpriſing. The improper uſe made of them is indeed juſtly to be cenſured; but why do the diſciples of Hutchinſon totally exclude them? is it not to indulge themſelves in the greater latitude?

The above quotation recited perhaps from the Univerſal Hiſtory, does not even correſpond

pond with the opinion of Aben Ezra, who imagined the Maſorites to have been the Sapientes Tiberiadis, who, in the year of our Lord five hundred and ſix, added the marginal notes to the Bible; which opinion is refuted, as there was no ſeminary of literature in Tiberias, of longer continuance than within four hundred years after the Nativity of Chriſt; and as the Maſorites are mentioned in both Talmuds. R. Aſarias, and R. Gedeliah ſay, with greater probability, that the Maſorites were *Haggai*, *Malachi* and others, who continued their deliberations on reforming the ſacred text for forty years. For Simeon, the juſt, who went out to meet Alexander the Great, was the laſt of that venerable council, about three hundred years before Chriſt: and it is probable, that as the Keri and Cetib were their invention, that the vowel points were alſo. Nor can I poſſibly conceive, how any language could have been left for a ſeries of time ſubject to a diſcretional pronunciation, eſpecially one liable to be perverted according to caprice or fancy. Nay, in that caſe I am perſuaded, the ſacred text would not have been tranſmitted down to us in the ſtate of preſervation we now find it.

The moſt learned opponents of the antiquity of the vowel points, make conceſſions

in

in no wiſe favourable to the Hutchinſonians, who totally reject them, tho' frequently obliged to uſe them. Calvin was ſo much convinced of the vaſt utility of the points, that he ſaid, " qui ergo puncta negligunt, vel prorſus rejiciunt, certe carent omni judicio & ratione:" thoſe who neglect, or altogether reject the points are certainly deſtitute of all judgment and reaſon.

Mercer ſaid, that with great reluctance he ventured, at any time, to diſſent from the pointed text; but notwithſtanding, where he thought the ſenſe required it, he thought himſelf proper in doing ſo." The great Walton, tho' no advocate for the great antiquity of the vowel points, ſaid, " licet puncta hodierna a Maſorethis inventa ſint, ipſorum tamen ſonus ſive vocales ipſæ, reliquis literis coævæ ſunt, nec punctarunt textum Maſorethæ pro libitu, ſed ſecundum illam lectionem uſitatam, quam a majoribus habuerant."— Altho' the points in uſe this day, were the invention of the Maſorites, yet their ſounds or their vowels, were coeval with their letters: Neither did they point the text according to their own caprice, but agreeably to the accuſtomed mode of reading, which they had received from their anceſtors.

Capellus

Capellus, who was Buxtorf's greateſt opponent, acknowledges, that the Maſorites had ingeniouſly deviſed, and faithfully expreſſed the points; and that not merely according to their own private ſentiments, but as the genius of the language required.

It is alſo further argued, that the Maſorites cenſured many words for their irregularity in their vowels and accents, and conſequently they muſt be of a more ancient date. As for my part I am no friend to the vowels and accents, when arbitrarily uſed and impoſed on us by Jewiſh Rabbies, who would monopolize to themſelves the interpretation of ſcripture. But it appears to me equally the ſame grievance, if giving up the points, the ſacred text ſhould become open to the perverſion of men of innovating principles: men, who according to the ſamples they have given us of their own works, are by no means equal to the taſk of interpreting the ſcriptures, with any degree of certainty. But it is my hearty wiſh, that in this enlightened age, men of known abilities, ſound underſtandings, and honeſt hearts, might be appointed under the auſpices of one of the Univerſities, to reviſe the various copies of the Old Teſtament, whether printed

or

or manuſcript, and to make a new tranſlation; and that whoever broached any doctrine not reconcileable thereto, ſhould be eſteemed non compos mentis.

The Dean, in his firſt lecture, makes an aſſertion which he has not endeavoured to prove, neither can we underſtand his meaning, unleſs we deduce it from the connection of the preceding and ſubſequent expreſſions. "Without divine inſtruction men never did, nor could attain to any certain degree of knowledge." If it be meant that no man, by the mere light of nature ever arrived at any perfect knowledge of God and religion, or if he mean (which does not appear by the tenor of his argument) that without the aſſiſtance of rational enquiry, a man could not poſſeſs any degree of certain knowledge, I agree with him: But if he mean, as is evident, that without a degree of divine inſtruction, ſuperior to the light of reaſon, that is inſpiration, man could not arrive at any certain knowledge, particularly in philoſophy as well as religion, I muſt requeſt leave to aſk, whether the mathematician in forming his diagrams, an architect in perfecting the plan of an houſe, or the mechanic in deſigning and executing a piece

of

of the moſt delicate workmanſhip, requires ſupernatural aid? The artiſt then in making ſhrines for Apollo, or in ornamenting the temple of Diana, nay, the chymiſt in preparing a deadly poiſon for the murder of an innocent perſon, might ſay, he was divinely inſtructed. The conſequences therefore deducible from the Dean's doctrine, are not ſo agreeable to the purity of the chriſtian religion as he may imagine.

The next propoſition which attracts our notice is this, "That if Moſes was an inſpired writer, whatever account he has given us of creation muſt be true; (from whence it is inferred) that no miſtaken facts, no falſe philoſophy or aſtronomy can be ſuppoſed to fall from his pen, without comprehending, at the ſame time, the religion he came to eſtabliſh."

In anſwer to this I ſay, that the knowledge of nature is not taught by Moſes, for if this were the caſe, we might expect to find the Hebrews a better inſtructed people in this reſpect; whereas it has ever been remarked, that they were ſo totally ignorant of aſtronomy, as not to have one word in their language to expreſs an eccliplſe; and that they have always ſhewn the greateſt in-

attention

attention to mathematical inquiry. May we not conclude, that ſacred writ was not deſigned to teach us philoſophy, but has rather adopted that mode of expreſſion moſt commonly underſtood, even with all its natural defects, in order, not to teach philoſophy, the knowledge of nature and her laws, but what is of infinitely greater conſequence, and more eſſential to our real intereſts, the precepts of true religion, and *that* in a manner ſuited to the capacity of all; otherwiſe, indeed, inſpiration would have been eſſential to all as well as the prophets.

Page 5.—" The word tranſlated God, is in the Hebrew אלהים Aleim, the radical is אלה to interpoſe, to mediate, and the moſt eminent of all interpoſitions being made by an oath, hence אלה ſo frequently ſignifies an oath. From hence he concludes, that the אלהים who created the world, are by that name expreſſive of the Trinity, who covenanted for the redemption of it. Hutchinſon, the author of this religious nonſenſe, ſays, " that the Trinity laid themſelves under a conditional curſe." But the Dean did not reliſh the ſaying ſo, all at once, but refines a little on it by means of the word *covenanted*; but this is only the palpable evaſion of uſing

words

words bordering on blaſphemy. But ſuppoſing it ſhould be granted that an oath was taken, how will this prove that the Elohim means no more than three? might it not be produced as a proof of a plurality of Gods? and I am afraid ſuch horrid doctrine is held by ſome Hutchinſonians; for one of them ſays, "the ſacred laws of thoſe who are our adorable creators, &c."

But in order to evince the abſurdity and danger of thus inconſiderately forcing meanings from Hebrew roots, I ſhall place the matter in its own proper point of view. Let us then ſuppoſe, for argument ſake, that ſeveral heathen philoſophers had become proſelites to the Jewiſh religion, would they not be apt to ſearch for ſome Hebrew words, (and have ſingular pleaſure in finding them) correſpondent to their former tenets? For inſtance, might not Thales the Mileſian, whoſe opinion was, αρχην των απαντων υδωρ υπεστησατο, that the firſt principle of all things was water, aſſert, that the word אלהים was derived from אלה God, and ים water; (if this has the appearance of being ſtrained, it is ſtill in point, as being juſt as good as the Dean's argument.) But might not a worſhipper of Jupiter ſtep forward, and in a contro-

controverſy of this nature ſay, that, as אלה ſignifies to ſwear, Elohim meant Jupiter Ορκιος and his aſſociate deities? and what might help to ſtrengthen him in this remark is, that the word אלה ſignified an oak, which tree was reckoned ſacred to Jupiter. If it ſhould be granted that the word Elohim is derived from Elah, which is by no means a clear point, is it not reaſonable to think that ſuch derivation, only means that God is always called to witneſs when an oath is taken? and as to the word being plural, let us attend to the explanation given by men, eminent for their knowledge of the Hebrew Tongue; and unleſs we are obſtinate, conviction muſt follow. R. Bechas, on the firſt of Geneſis, ſays, that Elohim means the GOD OF ALL POWERS, that maſters and lords, who have the command over others, according to the idiom of the Hebrew, are addreſſed in the plural, of which there are many examples. Aben Ezra ſays, that "conſuetudo honoris," a cuſtom of honour, is the cauſe of this idiom; ut honorificum eſt in lingua Italica, ſi alloquatur minor, præſentem magnatem, numero plurali: as it is a mark of the higheſt reſpect in the Italian Language, if an inferior

ferior addreſs a great man in the plural ſtile. Buxtorf has clearly ſhewn this to have been a cuſtom among the Hebrews: he ſays that the words אלהים אנוני are expreſſed, to denote eminence and dignity, in the plural number, with a ſingular antecedent, that by Enallge, a plural Noun is uſed inſtead of a ſingular, as ותרחץ ידאברהם אדניו and the ſervant put his hand under the thigh of Abraham his maſter.

Some are of opinion, that, wherever Elohim is expreſſed, Elah is underſtood, as ſignifying the God of Gods, or the Supreme God. It is remarkable that a plural verb is made uſe of with Elohim, in the 20 of Exodus, and 13th verſe: as אלהים תחזו in thou Elohim. From this it may be inferred, that no myſtery is couched under the words, when a ſingular verb is uſed, or we ſhould find it uniformly the ſame. The reaſon of this variation being only this, that in one place, reſpect is paid to the idiom of the language; and in the other, Moſes ſhews that he underſtood Grammar.——But I ſhall cloſe this argument with the following lines:

Omnia enim ſtolidi magis admirantur amantque,
Inverſis quæ ſub verbis latitantia cernunt.
For wondering Fools in myſtery delight,
And torture words to prove their meanings right!

Again, theſe ſort of philoſophers are ſo amazingly learned above others, ſo high do they ſoar above common underſtanding, nay, above the moſt eminent genius's, that ſolving the uſual phenomena of nature, would be thought too confined a circle, and they muſt attempt to explain miracles which are always reckoned above the powers of nature. But Mr. Digby attempts to explain that paſſage of ſcripture, where Joſhua is repreſented as ſaying, Sun, ſtand thou ſtill in Gibbeon; and thou Moon in the valley of Ajalon. He tells us there are three words in the Hebrew to denote the ſun: as, Heres, which means the body of the ſun, the matter whereof it is compoſed; Hume, which is the ſolar heat; and Shemoſh, the light of the ſun. No where, he ſays, is Heres ſaid to riſe or ſet, but Shemoſh only: that when Joſhua ſaid, Sun, ſtand thou ſtill, the ſolar light, on which the diurnal rotation depended, as the agent ceaſed its effluence, in conſequence, the earth diſcontinued her motion

tion round her own axis, and the ſun appeared to remain above the horizon. Moſt amazing philoſophy—moſt tranſcendent reaſoning!

But is it poſſible that any perſon could imagine, that, if the ſolar light had ceaſed its effluence, the ſun could be ſeen above the horizon? What uſe could a diſtant light be to Joſhua, which could never reach the optic nerve? Would this have ſerved him to deſtroy his enemies? What alſo would have been the conſequence of ſtopping the diurnal motion? would not the contending armies and all the inhabitants of the earth have been thrown violently from its ſurface? Would not the body of waters which are collected about the Equator, and retained there, by the centrifugal force, have quit their ſituation, and deluged the countries near the poles? Countries at and adjacent to the poles, it being proved the polar diameter of the earth is leſs than the equatorial? Does it not appear that ſuch an hypotheſis requires a complication of miracles to ſupport it? But ſuppoſing the learned author ſhould have confined his reaſoning to his lexicon, yet there we will find him alſo miſtaken. The word חרס Heres,

ſignifies the ſun, according to Buxtorf, "quod calore ſuo faciat terram ſiccam," becauſe it renders the earth dry by its heat. שמש Shemoſh is a Chaldean word, applied to the ſun, on account of its apparent attendance on the earth, in adminiſtering both heat, light, and every other comfortable influence whereof it was poſſeſſed, and can be proved by many examples. In the 14 of Judges and 18th, Heres is ſaid to ſet; and in Job 30. 28. Hame is mentioned, with reſpect to light; and Shemoſh is found occaſionally to ſignify both heat and light. Jonas, 4th chap. and 8th verſe.

Galetinus endeavours to prove a Trinity from the name יהוה Jehovah, which he ſays conſiſts of four letters, but in reality of three, becauſe the letter ה is twice expreſſed, that Yod, as it is the firſt in order of the letters, ſignifies the Father, who is the firſt of the divine perſons, and who has originated from none, and from whom the others are derived: that the letter ה which ſignifies to be, denotes the ſon, by whom all things were created, and began to be: that the letter ו implies the mutual love of the Father and the Son, that is, the holy ſpirit connecting both: that the letter ה is twice

twice expreſſed, to intimate the twofold reſpect which is due to the Son: How much better than this muſt we not acknowledge the reaſoning of Pythagoras, who ſays, the number four is holy in itſelf, and compriſes the divine eſſence, *Unity*, *Power*, *Benevolence*, and *Wiſdom!*

If it be evidently abſurd to uſe falſe modes of reaſoning from Hebrew roots, how much more ſilly is it, to argue in the ſame manner, from the ſeptuagint tranſlation! a tranſlation that, even where it expreſſes the ſenſe beſt, cannot with reſpect to the original derivation of words, have any affinity with the original, excepting in very few inſtances, where they are derived from Hebrew: thus the word Θεος as to its radical, is widely different in conſtruction from either Elohim or Jehovah. Yet this mode of commenting on Geneſis, has been adopted lately by a truely novel writer. But great genius's ſcorn to derive their information from any other fountain, but their own prolific imaginations; it is but mean and grov'ling to confeſs a dependence on the writings and improvement of the learned world. The eccentric genius ſoars upon his own pinions, like the bird of Jove, far beyond the ken of human

eye,

eye, his penetrating endeavours to pry into the myſteries of ſuperior worlds, diſcovers the local manſions of departed ſpirits, whether confined by* adamantine walls, not chains, in penal fires; in the centre of this earth, or aſſembled in the ſun, with glory beaming from their ſplendid robes.

If Dean Digby has endeavoured to convert Hebrew roots into ſpiritual food, Mr. King has in a moſt ſingular manner endeavoured to feed the hungry ſheep, with delicious morſels of criticiſm. The darkneſs of the one, is of ſo groſs a texture, as to become a ſtumbling block, whilſt the ſtereoma, or ſolidity of the other vaniſhes in air.

Mr. King, in his comment on the firſt of Geneſis, from whence he deduces the ſtrangeſt ideas, the wildeſt fancies, the moſt diſtracted reveries; inſomuch that the tales of the genii appear, when compared to his diſſertations, to be ſober truths. In expounding the words "and God ſaid, let there be a στερωμα firmament in the midſt of the water, to divide the water from the water," where the evident intention was, that the firmament ſhould prove a ſeparating medium between the waters: he alledges that Stereoma

* Alludes to Mr. King's Theory.

Stereoma means a conſolidating ſubſtance, " to conſolidate component parts," whereas the office annexed to it in the text, (which alone ſhould conſiſtently be attended to) is to ſeparate component parts, which is effected when the atmoſphere chymically (if I may be allowed the expreſſion) operates on the ſurface of the waters, and becomes a medium of raiſing vapors, which are condenſed into clouds that float on the expanſe. The Greek word στερωμα and the Latin word, Firmamentum, ſeem to have been formed rather in times of ignorance, than with any intention to explain true phyſical ideas.

From the Greek word φως Mr. King endeavours to prove the ſun to be heaven, and its brilliancy to proceed from the garments of the ſaints. Whether this great light of information could, through the immediate influence of the ſolar beam, have been communicated to ſo enlightened an author, or by reflection from the moon, in her plenitude of borrowed luſtre, may be a point deſerving enquiry. I ſay then, it could not have been from the moon, for the originality of Mr. King's ideas has not the ſmalleſt appearance of borrowed luſtre; and

it

it is very aſtoniſhing that St. Paul, who was carried up into the third heaven, ſhould never have thought proper to ſatisfy our curioſity in this matter, but ſhould leave the diſcovery to Mr. King.

Non ſani eſſe hominis, non ſanus juret oreſtes;

SKETCH

SKETCH IX.

CAUTIONS IN RELIGIOUS INQUIRY—THE LAWS OF NATURE INSCRUTABLE.

IN all inquiries after knowledge, prejudice of every kind ſhould carefully be avoided. A man who is improperly credulous, as well as the profeſſed ſceptic, is eaſily drawn into any hypotheſis, however abſurd, which favours his prepoſſeſſions. This often becomes a truly pitiable, nay, contemptible, and what is worſe, a dangerous ſituation: when either weak principles or wrong notions of the diſpenſations of providence, are imbibed to the ſubverſion of pure morality; but when good men, in order to ſubſtantiate the evidence of even orthodox opinions, either advance ſtrange and inadmiſſible theories, founded on an erroneous zeal for ſolving all apparent

apparent difficulties, they are not aware what injury they do religion, by giving ſubtle adverſaries room for inſulting thoſe divine truths which they will not receive, not becauſe they are deſtitute of ſatisfactory evidence, but becauſe they ſet bounds to licencious principles.

We ſhould not therefore endeavour to account for miracles, for this would be to deſtroy revelation; we muſt not endeavour to explain the manner in which God created the world; we muſt not ſtrain at an explanation of the ſacred Trinity, a doctrine which we ſhould reverently receive on the authority of the ſcriptures, but ſhould never arrogantly endeavour to inveſtigate. In all religious inquiry, true zeal muſt be influenced by caution: truth lies obvious to candor and ingenuity, and is to be received in her ſimpleſt attire; ſhe needs not the tinſel ornaments of ſickly imaginations, nor to be ſeen through the magnifying glaſſes of monſter-forming comments, which inſtead of procuring diſtinct viſion, paint her beautiful image in the form of a ſpectre, terrifying even to common ſenſe. To be guilty of pious fraud, and wilful perverſions of ſacred writ to ſupport a favourite hypotheſis under the pre-

tence

tence of promoting religion, is the moſt daring impiety, and to be ranked among the vileſt crimes. It is to be hoped that but few are guilty of it? But if we are ſincere, it is but right that we uſe the moſt judicious caution how we introduce even pious dreams which we may fancy to be realities, among the weighty and valuable doctrines of revelation, which ſtand in need of no aſſiſtance from the weak miſguided zeal of inconſiderate and miſguided votaries.—No!—Religion wants no ſuch aid, nor theſe defenders,

Non tali auxilio nec defenſoribus iſtis.

It is, however, on the contrary, a pleaſing reflection, that men of the moſt exalted genius, extenſive knowledge and erudition, and exemplary characters, have ranged themſelves on the ſide of revelation; and that ſuch men, who have been the means of cultivating human ſcience, and enlightening the rational faculties of mankind, have acknowledged and profeſſed themſelves the ſincere advocates of thoſe divine doctrines without which, the ſoul of man, as to moral virtue, is but darkneſs and confuſion. But at the ſame time let it be noted, that theſe men never attempted to account for the manner

manner in which God firſt formed and created the world. Altho' the illuſtrious Newton diſcovered the laws of nature in her apparent operations, yet he never pretended to know the laws of creation, or to account mechanically for the formation of the world; and yet how many, who could not pretend to either, the capacity or learning of a Newton, have made ridiculous attempts of this kind? attempts which might indeed be paſſed by unnoticed, were it not that Moſes is made out to be the author of them.

But I would adviſe all ſuch perſons in future, before they attempt new theories, to read and digeſt that moſt excellent work of the great Keil, entitled "an Examination of Burnet's and Whiſton's Theories," in which, he has in the moſt ſatisfactory and maſterly manner, expoſed the ignorance and folly of world-makers. In the mean time I ſhall, in behalf of Moſes, and in vindication of his principal deſign, apply the words of Cyril, in anſwer to Julian the Apoſtate, as a ſufficient argument to prevent future miſrepreſentation.

ὁ Θεσπέσιος Μωσῆς ὐ πρὸθετο φυσιολογεῖν ἰσχυρῶς, ἦγουν φάσκειν τί περὶ τῶν λεγομένων πρώτων ἀρχῶν, ἢ τῶν ἐξ ἀυτῶν συγκειμένων περιεργότερα γαρ οιμαι ταῦτα κὰι ταῖς τυπῶν διανοίαις ἐκ ἀλώσιμα, σκοπὸς δὲ γέγονεν ἀυτῶ τὸν τῶν τηνικάδε φρενῶν τὸν τῆς ἀληθείας ἐπιζῆσαι δόγμασιν Πεπλάνηντο γαρ κὰι τὸ θεῖον ἐκαίνουν Προσκυνοῦντες ἡλίσκοντο, κὰι τὸν ἕνα ἀφ φύσει Θεὸν ἐξ ἀμάθειας τῆς ἄ γαν ἠγνοηκότες, λελάτρευκασι τῆ κτίσει· κὰι ὁι μεν θεὸν ἐπεγράφαντο τὸν ὠκεανὸν, ἕτεροι δὲ τὸν ἡλιακὸν κύκλον· εἰσι δὲ ὁι ἀφ σελήνη, ἀφ ἀστρες, ἀφ γῆ, ἀφ φυτοῖς, ἀφ τῆ τῶν ὑδάτων φύσει, πτηνοῖς τε κὰι ζώοις ἐλόγοις, τῆς ἀνωτάτω φύσεως δοξαν ἀπονέμοντες ἐσπλάνηντο· Καθηγεμόνων δὴ τῶν πραγμάτων εἰς τοῦτο αὐτοὶς, ἀφ τῆσ ὕλης ἀμορφίας κατασκοπήσεως ἀπάνθας τὰς ἀπὸ τῆς γῆς, ἐπικερος ἦν ὁ Μωσῆς, κὰι ἅτε καλλίστων ὅπασι μαθημάτων εἰσηγήτης ἀναδείκνυτο, ὡς μὲν ὅτι κακὸν φύσιν ἐσὶν ὁ τῶν ὅλων δημιουργὸς διαρρήδην ἀνακηρύττων, ἀφίστας δὲ τῶν ἄλλων ἄι κὰι δι ἀυτῦ παρήχθη πρὸς τὸ εἶναι τε ὑπάρχειν ὅλως χρειωδέστατὰ τοίνυν, κὰι μάλα σοφῶς τὸ πολὺ λεῖον ἐχνομένων παρελασας, ἐπὶ τὸν τῶν ἀναγκαιοτέρων μεχώρησε λόγον.

It was not the purpose of the divine Moſes to engage in philoſophical diſquiſitions, or to expatiate on firſt principles, for theſe are matters of ſuperfluity and curioſity, not adapted to every capacity. But his deſign was, at that time, to attract the attention of his people to a proper way of thinking, for they were of a wandering reſtleſs diſpoſition, and paid adoration to the objects of ſenſe; and being ignorant of the unity of the godhead, they worſhipped the creature, ſome applied the name of God to the ſun, others attri-

attributed the glory of the divine nature, to the moon and ſtars, to the earth and planets; to water, to the winged fowls and creatures incapable of reaſon. To the relief of man in ſuch a ſituation, infected with ſo fatal a malady, came Moſes, the author and inſtitutor of the beſt of all doctrines, who with a clear and diſtinct voice cried out, there is but ONE GOD, the maker of all things, according to the order of nature, and diſtinguiſhed him from all other things (which he had made.) Therefore wiſely omitting minutiæ and ſubtleties, he turned his diſcourſe to more eſſential matters.

Origen, in his controverſy with Celſus, expreſſes himſelf to the ſame purpoſe, that to teach philoſophy was not the intention of Moſes, but ſound principles of religion and morality. Such alſo, was the opinion of Euſebius, who in many places illuſtrates this truth. That revelation, where the works of nature, and where the beauties of creation are mentioned in a ſtile truely elevating and ſublime, which awaken in the mind a ſenſe, both of the power, the wiſdom, and goodneſs of God; yet the language of revelation is ſimple and plain, free from philoſophical diſqui-

diſquiſition and abſtruſe reſearch. If the obſervation of Monteſquieu be juſt, that providence preſerves all things by the ſame laws they were created, we may yet expect to underſtand how the earth roſe out of Chaos into that beautiful form and order which it poſſeſſes.

But this is a fond idea, the warmeſt of all vain imaginations. Canſt thou by ſearching find out the Almighty to perfection? 'Tis true that the illuſtrious Newton has wonderfully diſcovered certain laws which nature obſerves uniformly in her operations, and which ſeem to extend through all creation, to produce that beautiful order obſerved by the heavenly bodies in their revolutions; yet theſe laws will not explain the original formation of a ſingle fly, or of an embrio ſeed. No, thoſe laws which created worlds out of nothing, are to be reſolved into that infinite power and wiſdom which are inexplicable. All who have attempted to explain the laws of creation, however learned, have appeared in a ridiculous light; men, who perhaps might ſhew their genius in planning and building a royal palace with elegance and convenience, for in a work of this kind, they could ſketch out the line, meaſure the length and breadth,

and

and divide it into convenient apartments, adjuſted for different purpoſes, and ſuitable to the ſtation and allotment of the ſeveral perſons who were to inhabit it; yet ſuch architects, when they produce their different and contradictory plans of forming the world, are by no means able to ſtand the ſcrutiny of common ſenſe, and like that bold and preſumptuous race, who attempted to build a tower to heaven, their language, and alſo their ideas, have all the appearance of confuſion and diſtraction.

Will then, any perſon in his right ſenſes, either attempt to inveſtigate the laws of creation, or becauſe he cannot find them out, preſume to cenſure them, as they are probably beyond our infinite capacities, ſuch knowledge being too wonderful for us, and more than we could well bear.

SKETCH

SKETCH X.

HAXAEMERON *nearly explained by extracts from Heathen writers.*

DISPERSED in the ſcattered fragments of ancient authors, in like manner as travellers ſtill trace the veſtiges of art in heaps of ruin, and the ſhattered monuments of antiquity; we can evidently trace, and clearly diſcern the effects of primæval tradition in the writings of heathen poets and philoſophers, eſpecially in their different ſyſtems of coſmogony. I have therefore ſelected a few examples of this nature, wonderfully correſpondent with the hexaemeron of Moſes.

GENESIS, CHAP. I.

"IN the beginning God created the heavens and the earth."

Many and various were the opinions of ancient philoſophers relative to the origin of

the world, ſome were firmly perſuaded that the world was created, whilſt others remained doubtful whether it might not have co-exiſted with the deity, ποτερον ην αιει, γενησεως αρχην εχων εδεμιαν, ἡ γεγονεν απ αρχης τινος αρξαμενον. Let us then hear the moſt illuſtrious of the gentile philoſophers on this point. His hypotheſis relative to the το ον αιει, and the το γιγνομενον, that which might be properly ſaid always to have exiſted, that is the creator, and that which was brought into exiſtence or the creature, he thus illuſtrates. ἐστιν ὧν δη καὶ ἐμην δοξάν πρῶτον διαιρετεον ταδε· τί το ὀν μεν ἀιει, γενεσιν δ' ουκ εχον και τι το γιγνομενον μεν, ὁ δε ουδεποτε· το μεν δη, νοησει μετα λογου περιληπτον, αιει κατα ταυτα ον· το δε αυ δοξη μετ' αἰσθησεως αλογου, δοξαζον, γιγνομενον και απολλυμενον, οντως δε ουδεποτε ον· παν δε αυτο γεγνομενον υπ' αἰτιου τινος εξ αναγκης γιγνεσθαι. Timæo, p. 28. "According to my opinion, it is firſt to be diſcuſſed what that is, which always exiſted without any generation, and what that is which has been made and has no ſelf-exiſtence. The one is compriſed in reaſon and underſtanding, unchangeably, and always the ſame; the other endowed with opinion, with a ſenſibility of reaſon, created and periſhable, and cannot properly be ſaid to exiſt. Thus Plato believed the world to have been brought into a dependent ſtate of exiſtence by a

Supreme

Supreme Being, who, in the positive sense of the word, may alone be said to exist, as he remains for ever unalterably the same."

2. "And the earth was without form, and void, and darkness was upon the face of the deep."

"And the spirit of God moved upon the face of the waters."

I cannot help expressing my surprize when I find learned commentators, as if they were in pain for the character of Moses, endeavouring to prove, that he taught, that the world was made out of nothing from the words *Tohu Bohu*, which they translate, and the earth was without form, and void, and nothing—which is rendering the words downright nonsense, to call a world already in existence, nothing. If we acknowledge God to have been maker of all things, it follows as a natural deduction, that creation was formed out of nothing; the Hebrews, as stupid and illiterate as they were, might have been supposed capable of forming this inference, from the plain narration of Moses taken altogether.—But excuse this digression, and let us proceed to trace the opinions of Gentile writers.

Philo Biblius, whether from Sanchoniatho, or from his acquaintance with Phœnician literature, has delivered to us their genuine dogmata, almoſt in the ſame words with Moſes, την των ολων αρκην that the beginning of all things were αερα ζοφωδη και πνευματωδη, η πνοην αερος ζοφωδους και χαος θολερον ερεβωδης. A black air agitated with wind, or, a blaſt of dark air, and a turbid and dark chaos, and thus it was a received opinion, "that the earth was without form and void, and darkneſs was upon the face of the deep," and Sanchoniatho ſays, that all things were reduced into order by a wind called "Kolpia," which word is evidently derived from the Hebrew קול יה col. pi jah. that is the voice of the mouth of the Lord; and thus the ſpirit of God moved upon the face of the waters.—Grotius points out in the writings of heathens ſimilar ſentiments to thoſe of Moſes. In Heſiod's Theogonia are found theſe expreſſive words:

Εκ χαος δ' Ερεβος τε μελαινα τε νυξ εγενοντο,
Erebus and night from chaos roſe.

3. "And God ſaid, let there be light, and there was light, and God ſaw the light that it was good, and God divided the light from the darkneſs."

The

The celebrated encomium paſſed on this paſſage by the firſt of critics, Longinus περι υψους, is ſo well known that it is almoſt unneceſſary to ſay any thing more: but perhaps it may be ſaid that Longinus ſpoke by report, and never ſaw the works of Moſes. In anſwer to which I aſſert, notwithſtanding the opinion of Bayle, that as Longinus lived in the court of Zenobia, queen of Palmyra, who became a proſelyte to the jewiſh religion, and as he taught her the greek language, it is moſt natural and probable to believe that Zenobia made him acquainted with the works of Moſes, which he ſo much admired. Beſides he was poſſeſſed with too much good ſenſe to venture his reputation in giving his opinion of any author before he had read his works, upon the mere ſtrength of report.—" And God ſaw the light that it was good, and God divided the light from the darkneſs."

In a fragment of Beroſus, mentioned by Syncellus, the phenician coſmogony is recorded in a very ridiculous fable; yet dark and obſcure as it may appear, we may trace ancient tradition correſponding with the account of Moſes; I ſhall not therefore trouble the reader with the whole account, but that only

only which ſeems to correſpond with our preſent enquiry reſpecting the ſeparation of light from darkneſs. Belus is repreſented as having cloven Omoroca aſunder; of one part he made the earth, and of the other heaven; that he then ſeparated the darkneſs, and afterwards formed the ſtars and planets.

5. "And God called the light day, and the darkneſs he called night, and the evening and the morning were the firſt day." Plato, after expatiating on the motions of the heavenly bodies, and their uſe in meaſuring time, thus ſpeaks of the beautiful alternate change of day and night, νυξ μεν ουν ημερα τε γεγονεν ουτω, και δια ταυτα ἡ της μιας και φρονιμωτάτης κυκλησεως περιοδος. "Night therefore, and day, after this manner, and for theſe cauſes were generated, and make one moſt rationally pleaſing circuit of the globe."

6. "And God ſaid, let there be a firmament in the midſt of the waters, and let it divide the waters from the waters."

In the ſixth eclogue of Virgil, Silenus is repreſented as ſinging,

Namque

Namque canebat uti magnum per inane coacta,
Semina, terrarumque animæque, marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et tener mundi concreverit orbis.
Tum durare solum, et discludere Nerea ponto,
Cæperit, et rerum paulatim sumere formas.
Jamque novum ut terræ stupeant lucescere solem,
Altius atque cadant submotis nubibus imbres.

" He sung, at universal Nature's birth,
How seeds of water, fire, and air, and earth
Fell thro the void, whence order rose, and all
The beauties of this congregated ball.
How the moist soil grew, stiffen'd by degrees,
And drove to destin'd bounds the narrow'd seas;
How earth was seized with wonder and affright,
Struck with the new-born sun's refulgent light;
How clouds condens'd, in liquid showers distill'd,
Dropt fatness and refreshment on the field."

7. " And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so."

8. " And God called the firmament Heaven, and the evening and the morning were the second day."

Pliny, in his second book of natural history, describes the firmament agreeable to the natural conceptions of mankind in general.

" Hactenus

" Hactenus de mundo ipso, sidcribusque, nunc reliqua cœli memorabilia, namque et hoc cœlum appellavere majores, quod alio nomine aëra omne quod inani simile, vitalem hunc spiritum fundit, infra lunam hæc sedes, multoque inferior." " I have hitherto discoursed of the world itself, and of the stars; it now remains to treat of other particulars worthy to be related of heaven, for our ancestors called that heaven, which diffusing a vital spirit round, is commonly known by the name of air."

9. And God said, let the waters under the heavens be gathered together into one place, and let the dry land appear, and it was so.

Anaxagoras has given us a description of the primary arrangement and adjustment of matter in these words, Νων μεν αρχην κινησεως των δε σωματων τα μεν βαρια, τον κατα τοπον, ως την γην, τα δε κουφα τον ανω επισχειν ως το πυρ, υδωρ δε και τον αερα. " An intelligent mind, the origin of motion, caused heavy bodies to descend to a lower station; and such as were light, as fire, water, and air, to rise to superior stations."

10. " And God called the dry land, earth; and

and the gathering together of the waters called he ſeas, and God ſaw that it was good."

11. "And God ſaid, let the earth bring forth the tender graſs, דשא תרשא the herb yielding ſeed, and the fruit tree yielding fruit after his kind, whoſe ſeed is in itſelf upon the earth, and it was ſo."

Strabo ſays, that Nature and Providence co-operating in creation, arranged Matter in its preſent order. That having formed the earth in the midſt of the water, from the latter was formed all ſorts of fiſh; and that as man was to be made of a nature capable of enjoying both land and water, Providence hollowed great portions of the earth into which he poured the waters, ſo as to make the land appear, which was afterwards furniſhed with ſuitable living creatures.

That beautiful paſſage of Arrianus in Epictetus, ſhould not here be omitted. Τεταγμενως, καθαπερ εκ προσαγματος Θεου, οταν εκεινος ειπη, τοις φυτοις ανθειν ανθει, οταν ειπη βλαστανειν, βλαστανει, οταν εκφερειν τον καρπον, εκφερει· οταν πεπαινειν, πεπαινει. "In regular order, as by divine command, when he ſays to the plants, flouriſh, they flouriſh: when he ſays germinate, they germinate; when bear fruit, they bear it; when come to maturity, they ripen."

The

The following lines which Cicero quotes and his own remarks, in his firſt Book of Tuſculan Queſtions, are ſo ſimilar and beautifully picturesque, that I muſt inſert them.

Non intermittit ſuo tempore,
Cælum niteſcere, arbores frondeſcere,
Vites lætificæ pampinis pubeſcere,
Rami baccarum ubertate incurveſcere,
Segetes largiri fruges, florere omnia
Fontes ſcatere, herbis prata conveſtier.

" Tum multitudinem pecudum partim ad veſcendum partim ad cultus agrorum, partim ad vehendum, partim ad corpora veſtienda hominemque ipſum quaſi contemplatorem cæli ac deorum, ipſorumque cultorem, atque hominis utilitati agros omnes & maria parentia, &c.

Nor intermits each ſeaſon of the year,
The ſun to ſhine, and nature's boſom cheer:
The joyful vines luxuriant vintage yield,
The yellow harveſt decorates the field.
The fountains ſpread their rivulets around,
And a green veſtment ornaments the ground.
All nature blooms progreſſive to our eyes,
Supplies our wants, and unexhauſted dies.

" Then when we behold the multitude and diverſity of cattle, ſome deſigned to cultivate the land, ſome to carry burdens, and others to ſupply cloathing; and when we behold man

man himſelf, formed as it were to contemplate the Heaven, and adore the Gods, and both land and water ſubſervient to his uſe; I ſay, when we behold theſe, and innumerable other things, how is it poſſible not to acknowledge ſome divine Maker!" And thus we muſt acknowledge

12. "The earth brought forth graſs, and the herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed is in itſelf; and God ſaw that it was good."

The words of Arrianus on Epictetus are an excellent counterpart to theſe words.

13. "And the evening and the morning were the third day."

14. "And God ſaid let there be lights in the firmament of Heaven, to divide the day from the night, and let them be for ſigns and for ſeaſons, and for days and for years."

The alternate change from light to darkneſs, which is obvious to the moſt illiterate, would never have been ſufficient for an accurate determination of time; for this purpoſe a reference muſt be made, not merely to the ſun and moon, but alſo to the fixt ſtars, without which all obſervations would

be

be fruitleſs: and it is but in theſe latter ages that mankind became fully ſenſible of the force and propriety of the words of Moſes; yet we can, among the Gentile philoſophers, find ſhrewd gueſſes, eſpecially in the works of Plato;—χρονος δ' εν μετ ουρανου γεγονεν, ινα αμα γενηθεντες, αμα και λυθωσιν, Ηλιος και Σελην και πεντε αλλα αστρα, επικλην εχοντα πλανητες, εις διορισμον και φυλακην αριθμων χρονω γιγονε.—"Time therefore originated with heaven, and as they both came into exiſtence together, they may alſo be deſtroyed together. The ſun and the moon, and the five other ſtars which are called planets, were made for an accurate diſtinction, and commemoration of time."

I ſhall cloſe this with the words of Claudian;—

Ille pater rerum qui tempora dividit aſtris.

15. "And let them be for lights in the firmament of heaven, to give light upon the earth, and it was ſo."

16. "And God made two great lights, the greater light to rule the day, and the leſſer light to rule the night—he made the ſtars alſo."

Pliny, in the ſixth chapter of his ſecond book of Natural Hiſtory, has expreſſed himſelf

ſelf in words highly pictureſque, and extremely applicable to the illuſtration of theſe texts :—" Coram medius ſol fertur, ampliſſime magnitudine ac poteſtate, nec temporum modo terrarumque, ſed ſiderum etiam ipſorum, cælique Rector."—The central ſun immenſe in magnitude and power, proceeds the ruler of the ſeaſons, of the earth, and planatary ſyſtem : thus,

17. " God ſet them in the firmament of the heaven, to give light upon the earth."

18. " And to rule over the day and over the night, and to divide the light from the darkneſs ; and God ſaw that it was good."

19. " And the evening and the morning were the fourth day."

20. " And God ſaid, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

21. " And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God ſaw that it was good."

22. " And

22. " And God bleſſed them, ſaying, be fruitful and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth."

23. " And the evening and the morning were the fifth day."

In Diodorus Siculus, who explains the coſmogony of the Egyptians, is repreſented a very ſtrange account of the formation of living creatures; yet even in this the veſtiges of tradition are to be clearly diſcovered. He ſays, as moiſture generates creatures, by the inſtrumentality of heat, as if from a ſeminal principle, ſuch, in their embrio ſtate, are enlarged by the dews and moiſture of the night, and again rendered compact and firm by the ſolar heat; and that in proceſs of time, the filaments wherein they were incloſed, are diſſevered by the heat, and different animals by that means produced. Hence the opinion τα ξωα απο της ιλυος, that living creatures ſprung from mud. Hence Archelaus deduces the exiſtence of almoſt every thing from moiſture; and Laertius was of the opinion, εκ τε υδατος συνεςαναι παντα, that all things conſiſted of water.— Αιγυπτιοι την της πρωτης ζωης, την υδωρ συμβολικως εκαλεν, &c.——Simplicius Phyſic. 1.

The

The 24th and 25th verſes have been anticipated in the comment on the 11th.

26. " And God ſaid, let us make man in our image, after our likeneſs, and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Plato moſt properly, and as if he had his information immediately from divine revelation, thus ſhews that man aſſumes a likeneſs to the Deity, in proportion as he excels in moral rectitude— Ομοιωσις δε, δικαιον και οσιον μετα φρονησιως γενεσθαι.— That juſtice, righteouſneſs, and wiſdom, aſſimulate us to God

Jamblicus, in his Book de Myſteriis, deſcribes, almoſt in evangelic language, the ſtate of man when fallen from a ſtate of communion with God, and the happineſs reſulting from a reſtitution to the divine favour, to the moſt intimate union with his maker— Ιδεα γαρ εξιν ευδαιμονιας το επισαθαι το αγαθον.—For the very idea of happineſs is to be acquainted with God, who is the eſſential good.—*ch.* 5. *ſ.* 10.

Hierocles, on the golden verſes of Pythagoras, where he treats of dæmons, ſays, πρεπει τω θεω, και τοιαυτας υποστησαι ιαυτω εικονας, και μη πασας τρεπτας.—

τρεπτὰς.—It is becoming the Deity to have his likeneſs not at all mutable, &c. Jam verò virtus eadem in homine ac deo—eſt igitur homini cum deo ſimilitudo. "Virtue being the ſame in man as in God, man has therefore a likeneſs to the Deity." (From hence, then as a natural conſequence, follows the ſuperiority of man over other creatures.) Itaque ad hominum commoditates & uſus tantam rerum ubertatem natura largita eſt; nec ſolum ea, quæ frugibus atque baccis terræ fœtu profundunter, ſed etiam pecudes: quod perſpicuum ſit, partim eſſe ad uſum hominum, partim ad fructum, partim ad veſcendum procreatas.—"Therefore nature has bountifully beſtowed that vaſt variety with which ſhe abounds, both for the conveniencies and uſe of man; not only a profuſion of vegetable productions, but alſo cattle, partly for his own immediate uſe, which is evident, partly for the culture of the ſoil, and partly for food.—*Cicero de legibus.*

27. "So God created man in his own image, in the image of God created he him; male and female created he them."

28. "And God bleſſed them; and God ſaid unto them, be fruitful and multiply, and replenish

pleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over every living thing that moveth upon the earth."

Here God is repreſented as ſpeaking to man newly created; it is therefore natural to ſuppoſe that he inſpired him with an immediate knowledge of language; and it is rational to believe, that as man was created in a ſtate of maturity, and had not paſſed gradually from infancy to manhood, neither had a father to inſtruct him, that God taught him language. This has been the opinion of many heathen writers, as well as of the learned of all religious orders.—*See Sketch* 4.

29. "And God ſaid, behold I have given you every herb bearing ſeed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding ſeed, to you it ſhall be for meat."

At vetus illa ætas cui fecimus aurea nomen,
Fætibus arboreis, & quas humus educat herbas,
Fortunata fuit, nec polluit ora cruore.

Hail golden age, by ancient poets nam'd,
For fruitful trees, and kindeſt herbage fam'd;
Content with Nature, and with blood unſtain'd,
Thy ſons their native innocence maintain'd.

τρεπτὰς.—It is becoming the Deity to have his likeneſs not at all mutable, &c. Jam verò virtus eadem in homine ac deo—eſt igitur homini cum deo ſimilitudo. "Virtue being the ſame in man as in God, man has therefore a likeneſs to the Deity." (From hence, then as a natural conſequence, follows the ſuperiority of man over other creatures.) Itaque ad hominum commoditates & uſus tantam rerum ubertatem natura largita eſt; nec ſolum ea, quæ frugibus atque baccis terræ fœtu profundunter, ſed etiam pecudes: quod perſpicuum ſit, partim eſſe ad uſum hominum, partim ad fructum, partim ad veſcendum procreatas.—"Therefore nature has bountifully beſtowed that vaſt variety with which ſhe abounds, both for the conveniencies and uſe of man; not only a profuſion of vegetable productions, but alſo cattle, partly for his own immediate uſe, which is evident, partly for the culture of the ſoil, and partly for food.—*Cicero de legibus.*

27. "So God created man in his own image, in the image of God created he him; male and female created he them."

28. "And God bleſſed them; and God ſaid unto them, be fruitful and multiply, and repleniſh

pleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over every living thing that moveth upon the earth."

Here God is repreſented as ſpeaking to man newly created; it is therefore natural to ſuppoſe that he inſpired him with an immediate knowledge of language; and it is rational to believe, that as man was created in a ſtate of maturity, and had not paſſed gradually from infancy to manhood, neither had a father to inſtruct him, that God taught him language. This has been the opinion of many heathen writers, as well as of the learned of all religious orders.—*See Sketch* 4.

29. "And God ſaid, behold I have given you every herb bearing ſeed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding ſeed, to you it ſhall be for meat."

At vetus illa ætas cui fecimus aurea nomen,
Fætibus arboreis, & quas humus educat herbas,
Fortunata fuit, nec polluit ora cruore.

Hail golden age, by ancient poets nam'd,
For fruitful trees, and kindeſt herbage fam'd;
Content with Nature, and with blood unſtain'd,
Thy ſons their native innocence maintain'd.

30 " And to every beaſt of the earth, and to every fowl of the air, and to every creeping thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was ſo."

The divine Creator has not only ſhewn his attention to man, whom he made Lord of this little world, but has been minutely particular in providing for all his creatures; even the fly, the worm, nay every creeping thing, every thing that is poſſeſſed of life fall under his protection; and all nature, in this reſpect, becomes his inſtrument of providential care. " Quid enim dicis omne animal, ſimul atque ſit ortum applicatum eſſe ad ſe diligendum, eſſeque in ſe conſervando occupatum? quin potius ita dicis, omne animal applicatum eſſe ad id, quod in eo ſit optimum, & in ejus unius occupatum eſſe cuſtodia, reliquaſque naturas nihil aliud agere niſi ut id conſervent."

31. " And God ſaw every thing that he had made, and behold it was very good; and the evening and the morning were the ſixth day."

ΩΣ ΔΕ΄ κινηθεν τε αυτο και ζων ενενοησε των αιδιων θεων γεγονος αγαλμα ὁ γενησας πατηρ ηγασθη τε, και ευφραινθεις, ετι δη μαλλον ομοιον προς το παραδειγμα ἐπενοησεν απεργασαθαι.

Plato in Timæo.

After

" After the Father and progenitor of the univerſe had conſidered, had animadverted that work which he had made, and perceived it to move, and to be full of life, the image of the immortal Gods, though created, he rejoiced, and was delighted with that his work."

SKETCH XI.

OF SANCHONIATHON AND MANETHO, AND HOW FAR THEY CORRESPOND WITH THE MOSAIC HISTORY.

THE labours of Africanus, Euſebius and Syncellus, without which the world would have remained very ignorant of ancient chronology, are to be eſteemed amongſt the very valuable acquiſitions of literature: and altho' no inveſtigations of theſe learned men, nay, not even the Canon Chronicon of Sir John Marſham, neither the chronology of the illuſtrious Newton, have been able, fully, to ſatisfy our curioſity in illuſtrating and ſolving the intricate difficulties in which the fabulous accounts of the moſt ancient writers are involved; yet, from their inquiries we may deduce arguments ſufficient to prove the infinite ſuperiority of the Moſaical writings above all others; and that all other accounts have, in a great variety of reſpects, an affinity to revelation, which can in no other manner be accounted for, but by ancient tradition: and alſo, that where they

may

may ſeem to differ, there is nothing but intricacy, confuſion, and darkneſs, the reſult of blind ſuperſtition, and defection from the true God.

Sanchoniathon, the moſt ancient of profane authors, (except the firſt and ſecond Mercury) was an idolatrous prieſt of Berytus, and is believed to have ſeen and ſtudied the works of Ham. Philo Byblius ſays, that Sanchoniathon was a lover of antiquity, and was verſant in the writings of Taautus, that he dedicated his works to Abibalus, to whom Hiram ſucceeded in the empire; he therefore might have ſynchronized with David, which is the greateſt antiquity (according to ſome writers) which this author can poſſibly claim (how inferior to that of Moſes!) That he lived before the Trojan war, and was contemporary with Semiramis, is alſo atteſted by Philo; that is about the year 1048, before Chriſt; as related by Porphyry. But Semiramis is believed to have lived much later. If Sanchoniatho lived at the time of Semiramis, that is as ſome would have it, in the year 766 before Chriſt: Then it muſt be an entire fiction, that he dedicated his work to Abibalus, who undoubtedly flouriſhed before that time.

What my opinion is, reſpecting the time when this author flouriſhed is briefly expreſſed

in the 106th page of this work, nor is it ſingular, but very correſpondent to *Euſebius*.

Sanchoniatho being undoubtedly an idolater, he made whatever records he had recourſe to, ſubſervient to his own purpoſe; nor is it poſſible he could have had any very intimate acquaintance with the Moſaic writings which is vainly ſuppoſed by ſome imaginary writers; for if that were the caſe, he would have made uſe of Hebrew names in his genealogies, eſpecially as his line of deſcent ſeems to have been that of Cain.

Seth's Line.	*Cain's Line.*	*Cain's Line from Sanchoniatho.*
1. Adam.	1. Adam.	1. Protogenus and Æon.
2. Seth.	2. Cain.	2. Genus and Genea.
3 Enoſh.	3. Enoch.	3. Phor, Phur, and Plox.
4. Cainan.	4. Irad.	4. Caſſius Libanus
5. Mahallaleel.	5. Mehujail.	5. Memroumus.
6. Jared.	6. Methuſael.	6. Agreus, Alieus.
7. Enoch.	7. Lamech.	7. Kruſor.
8. Methuſalah.	8. Jabal, or Jubal.	8. Tichmtes.
9. Lamech.	9. ———	9. Agros, Agrueros
10. Noah.	10. ———	10. Magus.
		Chronos.
		Miſor.

A mere inſpection of this table is ſufficient to ſhew that Sanchoniatho's account has a vaſt affinity to Moſes; Protogonus and Æon being Adam and Eve, and Genus being Cain, which has nearly the ſame meaning in Hebrew, and alſo the number of generations to the Miſraim of Moſes, ſo nearly correſponding.

Manetho was an author of much later date, who wrote the Egyptian hiſtory, with an intention, no doubt, to recommend himſelf to the favor of his maſter Ptolomy Philadelphus, and to raiſe the annals of his own country beyond thoſe of any other with reſpect to its antiquity. The works of Moſes had been newly tranſlated; it was neceſſary that the Egyptian annals ſhould be raiſed above thoſe of the Hebrews; therefore he had recourſe to a ſubterfuge which might have been ſufficient in the eyes of readers in general, to eſtabliſh this point. He therefore introduced an immenſe ſeries of years into his dynaſties, which are indeed very properly ſuppoſed to be lunar years. Yet Scaliger ſpeaks highly of this hiſtory, ſaying, " nullas vetuſtatis reliquias cum iſtis comparandas eſſe." But Perizonius ſeems very much ſurprized at this,

as

as Manetho carries his hiſtory immenſely beyond the true æra of the world: yet otherwiſe he is allowed to correſpond very much with ſacred hiſtory—if ſo, we may forgive this proud Egyptian his ſilly vaunting, which can do no harm becauſe incredible. From the æra of real hiſtory, which begins with the hiſtory of Moſes, he has been candid enough in his relations, conſidering the circumſtances under which he wrote.

Candour obliges me to lay before the learned reader, the obſervations of Witſius.

Ægypt, Lib. 3. cap. 3.

MANETHONIS DE HEBRÆORUM INTROITU ET EXITU EX ÆGYPTO STOLIDÆ INEPTIÆ.

Sed & ex Manethone haud difficulter colligas, ea quæ de *Iſraeliticæ* gentis ſtirpe atque origine ipſis nobisque ex *Moſe* notiſſima ſunt, præ nimia antiquitate, illorum temporum, quibus *Manethos* vixit, *AEgyptiis*, propemodum incognita fuiſſe, & in iis ipſis quæ vetuſtatem mentiebantur commentariis, adeo fabuloſe, abſurde, & confuſanee tradita, ut vix umbram veritatis deprehendas. Unde argumentando inferimus, nugatorias eſſe *AEgyptiorum* commentationes quando de *Moſaicis*

Moſaicis temporibus & quæ iis antiquiora ſunt garriunt; & nihil denique de iſtis ætatibus certi exſtare, in quo pedem tuto figas, niſi in *Moſis* ſacra hiſtoria. Fruſtra itaque *Manethonem* laudari quando de *Iſraelitarum* antiquis ritibus ferenda eſt ſententia. Quid enim ab eo exſpectes homine, qui neque unde oriundi *Iſraelitæ* ſint, neque qua occaſione in *AEgyptum* venerint, indeve exierint; neque quis *Moſes* fuerit, utrum *Hebræus* an *AEgyptius*, exploratum habuit: neque *Davidis* tempora, quibus demum occupata a *Judæis*, & ædificata auctaque *Hieroſolyma* eſt, a tempore exitus ex *AEgypto* diſtinguere didicit? Hoccine demum auctore finiemus, quid ſacrorum vel dogmatum vel cærimoniarum *AEgyptii* ante *Hebræos* habuerint?

II. At ne temere hæc dixiſſe videar, audiamus quæ *Manethos* de primo *Hebræorum* in *AEgypto* adventu, quæ de *exitu*, quæ de *occupatione* terræ *Canaan* fabulatur. Quum vero *Manethonem* ipſum non habeamus, nemo id melius *Joſepho* dixerit. Cujus hæc ſunt in primo contra *Apionem* verba. *Is* Manethos *in ſecundo* Ægyptiacorum *hæc de nobis ſcripſit. Ponam vero etiam verba ejus tanquam ipſum illum adducens teſtem. Fuit* nobis (*ita* Manethos) *Rex*

Timaus

Timaus *nomine. Sub hoc neſcio quo modo Deus iratus fuit: & præter ſpem ex partibus Orientalibus homines, genere ignobiles, adepta fiducia in provincia caſtra metati ſunt. Et facile ac ſine bello eam potenterque ceperunt: & principes ejus alligantes, de cætero civitates crudeliter incenderunt: & Deorum templa everterunt. Erga omnes vero provinciales inimiciſſime ſe geſſerunt: & alia non pauca, quibus eorum crudelitatem exaggerat.* Deinde Regum quibuſdam nominibus interjectis, narrat gentem illam vocatam eſſe Hycsos, hoc eſt *Reges Paſtores. Hyc* enim ſecundum ſacram linguam *Regem* ſignificat; *Sos* vero *paſtorem* ſive *Paſtores*, ſecundum communem dialectum: & ita compoſitum invenitur *Hycſos*. Quidam vero dicunt, eos *Arabas* eſſe. Addit *Joſephus: In aliis autem exemplaribus non Reges ſignificari comperi per appellationem* Hyc, *ſed e diverſo* captivos *declarari* paſtores. Hyc *enim* Ægyptiaca *lingua, & hac, quando denſo ſono profertur* captivos *aperte ſignificat: & hoc potius veriſimile mihi videtur, & hiſtoriæ antiquæ conveniens.*

III. Poſt alia interjecta pergit *Manethos: Sub Rege cui nomen erat* Alisfragmuthoſis *victos paſtores, & aliam quidem univerſam* Ægyptum *perdidiſſe, incluſos autem in locum habentem menſuram jugerum decem millium: cui loco nomen eſt* Avaris. *Filium vero* Alisfragmuthoſeos Themoſin *conatum*

tum eos vi expugnare cum quadringentis octoginta millibus armatorum eorum muros obſediſſe: Quum vero de obſidionis ſucceſſu deſperaſſet pacta cum eis feciſſe, ut Ægyptum *relinquentes quo vellent innoxii omnes abirent. Illos vero his promiſſionibus impetratis, cum omni domo & poſſeſſionibus, non minus ducenta quadringenta millia numero ex* Ægypto *per deſertum in* Syriam *iter egiſſe: & metuentes* Aſſyriorum *potentiam (tunc enim illi* Aſiam *obtinebant) in terra quæ nunc* Judæa *vocatur civitatem ædificaviſſe, quæ tot millibus hominum ſufficere poſſet, eamque* Hierosolymam *vocitaſſe.* Hæc *Manethos.*

IV. Qui alibi, uti *Joſephus* arbitratur, ſui oblitus, incredibilia verba de *Judæis* inſeruit, volens iis permiſcere plebem *Ægyptiorum* leproſorum, aliorumque languentium, qui, ſicuti ait, abominatione ex *Ægypto* dilapſi ſunt. Longa eſt fabula: ſed ſumma ſequar faſtigia rerum. Quum *Amenophis* rerum in *Ægypto* potiretur, aliquis ei cognominis perſuaſit regi, fore ut Deos conſpicaretur, ſiquidem provinciam a leproſis aliisque immundis hominibus purgare contenderet. Qua re lætatum regem omnes corpore debiles ex *Ægypto* congregaſſe, ad numerum octuaginta millium. Eoſque ad lapicidinas in partem Nili orientalem miſiſſe. Quibus quum eruditi quidam, at leproſi, Sacerdotes

cerdotes intereſſent, rex, Deorum iram reveritus, ad requiem eorum & tutamen ſecrevit iis urbem deſertam, quæ fuerat Paſtorum, nomine *Avarim*. Illi autem locum hunc ad rebellionem oportuniſſimum nacti, ducem ſibimet quendam *Heliopolitanorum* pontificum, *Oſarſiphum*, conſtituerunt, qui mutato dehinc nomine *Moſes* vocatus eſt. Hic eos ſacramento primum obſtrictos, ſuiſque initiatos ſacris, QUÆ MAXIME ÆGYPTIORUM CONSUETUDINIBUS INIMICA ERANT, (ita ad verbum *Manethos*) ad bella contra *Amenophim* ſe accingere juſſit. Pactoque fœdere cum paſtoribus iis qui videbantur a *Themoſe* Rege depulſi ad *Hieroſolymorum* urbem, multum *Amenophi* negotii faceſſivit. *Solymitæ* enim iis ſeſe adjungentes, *Amenophim* quidem in *Æthiopiam* fugere coegerunt, civitates vero & vicos *Ægypti* incenderunt, Deorum imagines cremaverunt, donec *Amenophe* ex *Æthiopia* cum numeroſo exercitu ingentique animo redeunte, leproſorum ea hominum paſtorumque colluvies fuſi fugatique ſunt, proſequentibus eos *Ægyptiis* ad uſque *Syriæ* fines.

V. Quæ *Joſephus*, & *Joſephum* ſecuti Viri Doctiſſimi, tanquam de *Hebræis* dicta magno conſenſu accepere: *Manethonem* quidem vel ignorantiæ vel falſi poſtulantes, quod multis veritatem

veritatem figmentis obſcuraverit: non ita tamen quin interdum quaſi per nebulas radii quidam illius intermicent. Et profecto multa ſunt quæ opinionem iſtam reddunt probabilem. Ait, *paſtores* quosdam *extraneos* e partibus *Orientalibus* in *Ægyptum* ſeſe contuliſſe. At *Hebræi extranei Ægyptiis* erant, & *paſtoritiam* agebant vitam, jam inde ab *Abrahamo*. Addit quidem, fuiſſe qui dixerint eos eſſe *Arabas*, quod *Marſhamus* * avide arripiat, ne *Hebræi* viderentur. ſed non oſtendit *Manethos* ſe in ea fuiſſe mente. *Africanus*, qui ſua ex *Manethone* excerpſit, *Phœnices* fuiſſe teſtatur. Verba ſunt: Πεντεκαιδεκάτη δυναστεία ποιμένων. ἦσαν δὲ Φοίνικες ξένοι, βασιλεις ἕξ, οἱ Μέμφιν εἷλον. *Decima quinta* Dynaſtia *Paſtorum*. † *Fuere autem* Phœnices *advenæ ſex reges, qui* Memphin *ceperunt*. Id ipſa regum nomina palam docere videntur. Qua de re conſuli *Bochartus* poteſt.

VI. Venerunt ergo in *Ægyptum Phœnices*; *Abrahamus* nimirum cum familia ſua ſatis numeroſa, &, uti credibile eſt, cum *Abrahamo* ‡ plurimi *Cananæi*, eadem evitandæ famis neceſſitate impulſi. Certe *Joſephus*, *Lib.* VI. *De Bello Jud. cap.* XI. *infinitam ei propemodum multitudinem* tanquam itineris ſociam jungit. Quæ

* Pag. 104.

† Geogr. Sac. Part. II. lib. I. cap. iv.

‡ Vide Nicol. Abra. Pharum. Lib. viii. cap. xi.

Quæ quamvis τὰς τ̃ ῥητόρων ληκὺθȣς redoleant, non tamen ita dicenda fuissent, si *solus Abraham* descendisset cum familia. Addit *Polyhistor* ex *Artapano*, των τȣ́τῳ συνελθόντων πολλȣ̀ς εν Ἀιγύπτῳ καταμεῖναι διὰ τὴν ἐυδαιμονίαν τὴς χὠρὰς, *Eorum qui cum ipso descenderant non paucos, ubertate regionis allectos, in* Ægypto *mansisse.*

VII. Pergit *Manethos*, extraneos istos ῥᾳδίως και ἀμαχητὶ *facile & sine pugna Ægypto* potitos. Id de *Abrahamo* non absurde intellexeris, dum & in Saræ gratiam, ut ait Scriptura, & propter singularem sapientiæ opinionem, quam *Ægyptiis* impertiit, ut apud *Eusebium Nicolaus Damascenus, Eupolemus, Artapanus* aliique testantur, ad tantas opes evectus est, ut dici potuerit *Ægyptum* quodammodo *spoliasse.* Factum hoc, inquit *Manethos*, sub *Timæo* Rege, cui ὁ Θεὸς ἀντέπνευσεν, *Deus reflavit, fuitque contrarius.* Quis in *Timæo* isto *Pharaonem* non deprehendit, quem *flagellavit Dominus plagis maximis, propter* Abrahamum & Saram Abrahami *uxorem?* Gen. XII. ℣. 17. Persequitur *Manethos: magnas clades* Ægyptiis *intulerunt.* Non tota quidem re, sed facti quibusdam circumstantiis errans. Non enim id aliorum injuriæ; sed *Pharaonis* intemperantiæ referri debuit acceptum. Nec *Abraham* caussa fuit; attamen

illatæ

illatæ Divinitus calamitatis occaſio. Qualis autem ea fuerit calamitas, ſcriptura non exprimit. *Joſephus* auctor eſt, peſtem fuiſſe, & ſeditionem popularem: *Philoſtratus*, morbos inſolentes, cruciatuſque horrendos: *Polybiſtor.* ex *Eupolemo:* Συνέβη δὲ inquit, φθείρεσθαι αυτὸ τὸν οἶκον καὶ τὸν λαὸν, *accidit autem, ut & familia* Pharaonis, *& populus interiret.*

VIII. Porro quum ex *Artapano* viderimus, multos eorum qui ex *Canaane* ſeu *Phœnicia* cum *Abrahamo* deſcenderant in *Ægypto* ſubſtitiſſe: hi ſane lapſu temporis & propagare ſobolem, & in civitatem coire, & regem ſibi conſtituere, & latrociniis ſuis *Ægyptum* vexare potuerunt.

IX. Præterea, quod aſſerit *Manethos*, hanc ipſam gentem, id eſt, qui vocitabantur *paſtores*, in ſacris ſuorum libris *captivos* cognominatos, id quoque examuſſim *Iſraelitis* convenit. Qui, ut bene *Joſephus*, non temere *captivi* ab *Ægyptiis* dicti ſunt, quoniam *Joſeph* ad Regem *Ægyptiorum captivum* ſe ipſe nuncupavit, & *Iſraelitæ* deinceps a *Pharaonibus* ut *captivi* habiti peſſimeque accepti ſunt. Hæc ſi ita ad *Abrahami* ætatem referamus, ſecus atque ab *Euſebio* factum, qui ad *Joſephum* referre maluit, eæ quas *Scaliger* movit difficultates circa tempora harum dynaſtiarum, ſi non

tollantur

tollantur prorſus, plurimum certe imminuuntur. Neque neceſſum eſt ad vivum omnia reſecare, quando non niſi inter innumera mendacia ruſpanda venit veritas.

X. Quod autem ſub Rege *Alisfragmuthoſi* victos paſtores aliam quidem univerſam *Ægyptum* perdidiſſe narrat, incluſos vero intra loci alicujus anguſtias ibi ævum agitaſſe; hactenus cum veritate conſpirat, quod, quum *Hebræi*, *Joſepho* ſuperſtite, totam ſub regibus *Ægyptum*, ut ita dicam, obtinerent; eo defuncto, quaſi reliqua *Ægypto* pulſi, in terram *Geſſen* receptum habuerint, cujus provinciæ, paſcuæ quidem & fertilis, ſed peranguſtæ, ſe limitibus continerent. Vis a *Themoſi* ad eos obſidendos, debellandos, exſcindendos adhibita, reſpondet injuſtiſſimis illis ſæviſſimiſque afflictionibus, quibus totam exſtirpare gentem *Pharaones* anniſi ſunt. Cætera de *pacto*, cujus virtute cum omnibus ſuis poſſeſſionibus liberi *Ægypto egreſſi* paſtores, de itinere per *deſertum*, de adventu in *Judæam*, de ædificatione *Hieroſolymæ* adeo manifeſte *Hebræos* deſignant, ut vix ullus dubitationi reliquus locus eſſe videatur. Quæ de *leproſis* annectuntur fabulæ, eæ quorſum ſpectent, mox explanabitur.

XI. Non

XI. Non fuit *Marſhamo* difficile multos colligere diſconvenientias, quibus *Manethonis* inſubidæ fabulationes ab Hiſtoriæ *Moſaicæ* veritate longiſſimo intervallo recedunt: haud tamen ex iis, etiamſi multo & plures & majores eſſent, effectum dabit, non eandem ab utroque rem narrari, quam hic, ut duo parentumque ſuorum tempore geſtam, ſine affectu ex vero tradit; ille autem, præ *Moſe* infans, partim ex antiquitatis ignorantia, partim ex ærugine, multa fabularum & opaca involvit nube.

XII. Sed ſatius eſt illuſtris *Grotii* obſervationibus, cujus Venerabile *Marſhamo* nomen, neque reformidandum tribunal eſt, liticulam hanc decidere. Is ergo *Grotius*, quum in *Libro* I. *De Ver. Chr. Rel. Sect.* XVI. dixiſſet, *de exitu* Iſraëlitarum *ex Ægypto*, *non pauca ex* Ægyptiis Manethone, Lyſimacho, Chæremone *produci poſſe*; in *Notis* ita fatur: *Loca ſunt apud* Joſephum *contra* Apionem *plena mendaciis*, *utpote profecta a gente ſemper* Judæis *infeſtiſſima*; *unde & ſua hauſit* Tacitus. *Apparet autem ex his omnibus inter ſe collatis*, Hebræos *ab* Aſſyriis *ortos*, *parte* Ægyptii *potitos ibi paſtoralem egiſſe vitam: ſed operis poſtea ſervilibus preſſos*, *exiiſſe* Ægypto, Ægyptiis *etiam quibuſdam ipſos comitantibus*, Moſe

 duce,

duce, perque Arabum *terras poſtremo perveniſſe in* Syriam Palæſtinam, IBIQUE INSTITUTA EOS SECUTOS ÆGYPTIORUM INSTITUTIS CONTRARIA. *Cæterum quomodo in his quæ huic hiſtoriæ aſperſere mendaciis ſcriptores* Ægyytii, *inter ſe quidam, & ſecum ſinguli, pugnent, quotque illa ſeculis ab antiquitate* Moſis *librorum vincantur, egregie oſtendit in illo libro erudiiſſimo Joſephus,* Hactenus *Grotius.*

XIII. Nec minus appoſite in rem præſentem *Nicolaus Abramus, Muſſiponti* Sacrarum Literarum interpres, *Chronologus* & *Hiſtoricus* eruditus, e Societate Jeſu. Is, niſi prorſus me fallit animus, rem acu tetigit, totiuſque fabulæ originem judicioſe detexit.* *Ægyptii,* inquit, *res* Hebræorum, *a quibus in ſuam gentem non mediocris redundabat infamia, ſi non penitus abolere potuerunt. ſaltem fabulis & mendaciis obſcurare conati ſunt. Quoniam igitur ſine ſuæ gentis infamia fateri non poterant,* Hebræos, *quorum majores &* Ægyptum *fame laborantem ab interitu vindicarant, & ipſos* Ægypti *reges ad ſummas opes* Joſephi *ſapientia evexerant, a poſteris injuſtiſſime redactos in ſervitutem fuiſſe, totumque adeo nomen* Ægyptiorum, *ulciſcente numine illatam* Hebræis *injuriam, variis afflictum cladibus, & tantum non internecione deletum, ne vel inimici Deo, vel a ſervis vilibuſque mancipiis*

* Phar. lib. viii. cap. iii.

mancipits profligati fuisse crederentur, eam ob caussam variis fabularum officiis conati sunt fucum facere tam perspicuæ veritati. Quare quum inficiari non possent, pastores e Syria *profectos aliquamdiu regno præfuisse, & ad eandem* Syriam *postliminio rediisse, nec fateri vellent,* Josephum *virtute potius & beneficiis quam vi & injuriis vicariam in* Ægypto *regis adeptum esse dignitatem,* Ægyptum *a* pastoribus *quibusdam obscurissimis vexatam & occupatam fuisse commenti sunt, eosque tandem, erectis ad recuperandam libertatem* Ægyptiorum *animis, coactos* Ægypti *finibus excedere, in* Palæstinam Syriam *commigrasse, ibi* Hierosolymam *condidisse, unde postea a* leprosis *quibusdam* Ægyptiis *& pollutis, ad lapidicinas damnatis, &* Mose *duce rebellantibus, in auxilium evocati magnis cladibus* Ægyptum *afflixerint, tandemque ab* Ægyptiis *expulsi retrocesserint, &* Ægyptios *illos leprosos in suam civitatem admiserint.*

XIV. *Duas igitur illi profectiones finxerunt, alteram post obitum* Josephi *finita* pastorum dynastia; *quod videlicet eo pene tempore* Ephraimitæ, *a* Josepho *propagati, in* Cananæam *ex* Ægypto *profecti, fines* Getthæorum *armis invasrant.* Occiderunt autem eos *ut dicitur* 1. *Paralip.* VII. ℣. 21. Viri *Geth* indigenæ, quia descenderant, ut invaderent possessiones eorum. *Ex qua* Ephraimitarum *excursione color mendacio*

videtur eſſe quæſitus. Alteram profectionem non jam paſtorum, *ſed* leproſorum, *quorum dux fuerit* Moſes, *ejectionem eſſe voluerant. Vafro ſane commento. Non ſolum ut* Moſen *ſibi vendicarent; ſed etiam, ut quemadmodum* Itali luem veneream, *eo tempore exortam quo* Galli Neapolin *obtinebant*, morbum Gallicum, Galli contra morbum Neapolitanum *appellant, ita primam* lepræ *originem non a ſe ipſis, unde exorta fuerat, ſed ab* Hebræis, *quorum in gratiam, ulciſcente Deo factam ab* Ægyptiis *injuriam, immiſſa fuerat, accerſerent* *. *Auctor eſt* Artapanus, *antiquiſſimus ſcriptor apud* Euſebium, Pharaonem *illum a quo* Moſes *ad necem quæſitus eſt, primum omnium mortalium* elephantiaſi *ſive* lepra *correptum, infelicem animam exhalaſſe. Quod ſupplicium etiam ad poſteros redundavit* †. *Nam ut ſcribit* Plinius: Ægypti *peculiare hoc malum; & quum in Reges incidiſſet, populis funebre. Quippe in balneis ſolis temperabantur humano ſanguine ad medicinom.* Hæc *Nicolaus* ille *Abramus.*

XV. Quæ quantumvis prolixa hic inſerere haut piguit; tum quia egregiam antiquitati lucem fœnerantur, tum quia illam quam agimus cauſſam cum maxime juvant. Eo enim

* Præp. lib. ix. cap. xxvii.
† Lib. xxvi. cap. i.

enim comparata ſunt omnia, ut comprobetur ſequioris ævi *Ægyptios*, qui hiſtoriarum a ſe ſcriptarum monumentis inclaruerunt, de *Hebræorum* antiquitatibus nihil intemeratum apud majores ſuos inveniſſe, vel certe prodidiſſe: ſed, ex mera invidia, quidquid magnifice ab *Hebræis* geſtum fuit vel calumniis obſcuraſſe, vel arroganter ſuis vindicaſſe. Adeo quidem ut ipſa calumniatrix invidia antiquorum *Hebræorum* in *Ægypto* auctoritatem atque potentiam vel invita aſtruat. Quorſum enim tam prodigioſa mendaciorum ſtrues, niſi poſterorum animis ægre fuiſſe ob incluta *Hebræorum* facinora; quæ majores natu, tunc quum fierent, veluti portenta quædam, cum ſtupore ſuſpexerant?

XVI. Id unum ex *Manethone* tenendum, ea *Moſen*, ſive *Oſarſiphum*, qui leproſis iſtis Politiam & leges exhibuit, ſenſiſſe, ac juſſiſſe, QUÆ MAXIME ÆGYPTIORUM, CONSUETUDINIBUS INIMICA ERANT. Tantum abeſt ut probari ex *Manethone* poſſit, *Moſen*, neſcio quibus uſum politicorum vaframentis, *Ægyptiacorum* pleraque in *Iſraelitarum* religionem transſumſiſſe.

Manetho is ſaid to have taken his hiſtory from certain pillars in εκ των εν γη σηριαδικη κειμενων στυλων,

στιλων. the land of Seriad, which had been inſcribed by the hand of the firſt Mercury, and tranſlated into Greek after the flood, μετα τον κατακλυσμον εκ της ιερας διαλικτυ εις την ελληνιδα φωνην. There are however, ſome very plauſible objections to theſe particulars: Firſt, that ſuch pillars could never have ſtood the ravages of the flood; and that ſuppoſing they did, yet it is impoſſible they could have been tranſlated into the Greek language ſoon after the flood, as that language did not then exiſt; both which objections appear very natural and proper; yet the poſſibility of the pillars remaining undeſtroyed until after the deluge, is by no means to be called in queſtion, unleſs we admit the abſurd theory of ſome flood makers, who aſſert that the whole maſs of the earth was reduced into its primitive chaos at that time, under which circumſtances, I am apt to think Noah, inſtead of finding his ark reſt on the top of a mountain, might have been for ever incloſed in the very center of Mount Ararat. But if it be poſſible, that many trees eſcaped deſtruction, and were ſo little injured as to be again capable of vegetation; which may be inferred from Noah's planting a vineyard, before vines could have been brought

brought to any maturity, in a natural way; nor is it once mentioned that Noah brought the plants of trees into the ark, but it is ſaid very expreſſively that the dove which returned, brought in her bill an olive leaf plucked off, which was an evidence that trees had in ſome places eſcaped a total ruin. I ſay then, if this was the caſe, the Seriad pillars might, if their ſituation was favourable, have eſcaped the general ruin.

If we can believe Joſephus, there were remaining in his time, pillars, which were believed to have been Seth's, on which were recorded, prophetical, as well as aſtronomical obſervations. To ſay that if this were the caſe, that ſuch remarkable monuments of antiquity would have been carefully preſerved by the literati of the times, is no ſtrong objection; for it has been well known how careleſs people of old were in keeping and preſerving the monuments of antiquity; a circumſtance much to be regretted, and which ſhould be a leſſon to this and future generations.

With reſpect to inſcriptions being tranſlated into Greek after the flood, we find this alſo not a ſufficient objection. What the

diver-

diverſity of dialects were immediately after the diſperſion, (which in reſpect to ſuch a very remote diſtance of time, may be called, after the flood) it is impoſſible to aſcertain; what was afterwards called Greek, might poſſibly have been one; at leaſt the contrary cannot be proved, but the probability remains, and for this reaſon, that in the Greek language are found a great number of inſtances, where the words are nearly the ſame of the Hebrew. People are at liberty to form what conjectures they pleaſe; but mine has as much the appearance of probability as any other of a ſimilar nature.—I ſhall therefore give an example:

שבן	σκυνοω	ראה	Οραω
שקף	σκοπεω	קרא	Κραζω
סתה	πειθω	קול	Καλεω
ידע	ειδεω	בוה	Καιω
הרת	καρατεω	צגב	Αγαπαω
כלא	κλειω	שרקה	Συριγξ
צרן	Ηδονη	אהל	Αυλη
סים	Σημειον		

A vaſt

A vaſt number of ſuch inſtances may be collected, and it is remarkable that the word *ſack* is the ſame in moſt languages that we are acquainted with; as if preſerved to ſhew that all mankind originally ſpoke the ſame language.

SKETCH

SKETCH XII.

EMBLEMS MENTIONED BY PIGNORIUS, EXPLAINED.

KIRCHER, from a number of teſtimonies drawn from old Hebrew and Arabic authors, endeavours to prove that Thoth was the firſt inventor of hieroglyphic, as well as other writings, that his firſt attempts were engraved upon ſtones. Jamblicus de Myſteriis poſitively aſſerts that the firſt Mercury was the inventor of hieroglyphics; and that poſterity learned them from columns inſcribed with theſe characters. Juſtin Martyr (but from what authority it is not known) ſays, that Moſes held the ſtudy of hieroglyphics in ſuch eſtimation as to prefer it to mathematics. It would take up much time to relate all that has been ſaid on this ſubject, without making the

the reader wiſer for his trouble. Let us then claim the privilege of reaſon without being baffled by vague teſtimonies, and try upon what grounds we can proceed with propriety. *This* we know, for in *this* all are agreed, that what is called hieroglyphics were once the common mode of writing in Egypt; and what we can conjecture is principally drawn from the monuments of antiquity, which ſtill remain amongſt us.

The learning which the author of the divine legation diſplays on this ſubject, is ſpoiled by his poſitive attachment to his own opinion, in many inſtances ſingular: His remarks on *Shuckford*, where he ſpeaks of the Bembine Tables, are an inſtance of this. The religious doctrine of the metempſychoſis, which taught them to believe that thoſe very heroes and perſons who had been deified after their death, on account of the benefits which they rendered to mankind, either by their courage, their wiſdom, or benevolence, paſſed into various living creatures; this very doctrine, I ſay, would have alſo taught them to pay thoſe deities, their adoration, or reſpect, in that ſhape wherein they were ſuppoſed to exiſt; therefore amongſt the Egyptians, the worſhip of brutes muſt have preceded

ceded that of the human form. In fact, we have monuments of great antiquity which do confirm this idea: Iſis, Oſiris, Orus, &c. are not, properly ſpeaking, worſhipped as human figures; the human form which they aſſume being variable, and expreſſive only of them according to the different virtues aſſigned them.

But it is not my buſineſs here to enlarge on this ſubject, as I deſign only to attempt an explanation of ſome of thoſe emblematic figures which are given us by Pignorius at the end of his explanation of the Iſiac tables, which have never been yet ſatisfactorily illuſtrated, not even by Kircher. I ſhall then only premiſe that thoſe philoſophers who firſt introduced the Egyptian literature into Greece, were very tenacious of emblematic repreſentations; they engraved the Egyptian hieroglyphics on their coins and medals, on ſome they are exact copies, on others mixed, and modelled to expreſs hiſtoric and other facts. Examples of this kind we find before us in Fig. 1. Plate. 3.

Iſis, in the character of Harpocrates, is repreſented as ſitting on a lotus, which was always eſteemed ſacred to the ſun; all around is a blank, the back of the deity is only to be

Plate III

Fig. 1

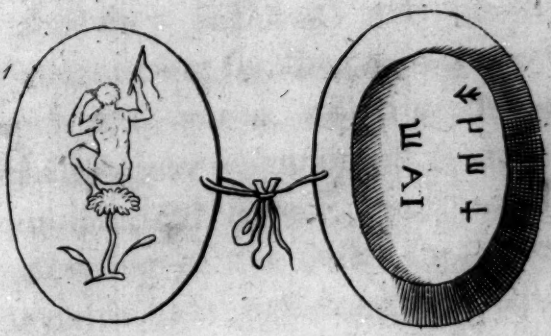


Fig. 2

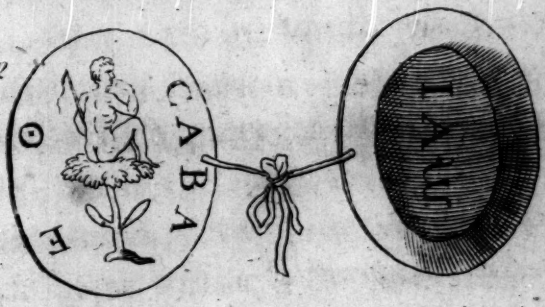


Fig. 3

be ſeen, the left hand raiſed, as in other figures, with the finger to the mouth, to denote the ineffable nature of divine providence, and as a leſſon to mortals to wait without murmuring for future events; in her right hand is a ſcutica, raiſed pretty high to denote that juſtice which puniſhes vice. This whole emblem repreſents Egypt, previous to the overflowing of the Nile, the wiſe men watching with ſilent expectation for an event upon which depends the plenty of the inſuing year; that altho the crimes of the people are deſerving of the divine wrath which now appears ſuſpended, none of the uſual prognoſtics appearing which preceded the overflowing of the Nile; altho the ſcourge of divine providence threatens, yet are they taught to look up with hope to the Supreme Being, who is great in power; for ſuch the inſcription ſignifies.

This Symbolic Repreſentation is explained by Jamblicus, Sect. VII. Chap. II.

" ΑΚΟΥΕ δη ουν και συ, *&c. &c.* Hear, therefore, the *mind* and interpretation of ſymbols, agreeable to the opinion of the Egyptians themſelves. But beware leſt the mere idol of thoſe ſymbols make an impreſſion on

on your ſenſes; but let your cloſe attention be drawn to perceive the truth in your underſtanding: Know then that all corporeal and material bodies, whether nutritive or genital, alſo every material form, however ſubject to fluctuating change; whatever occupies the nutritive flux of generation, or is coincident therewith, together with all material powers, owe their prime elementary cauſe to *mud*.

But the God of all nature and generation of powers and elements, is to all theſe the ſuperior cauſe, and comprizes all within himſelf; for he is more excellent, immaterial, incorporeal above nature, ungenerated, indiviſible, entirely abſorbed or hidden in himſelf; and becauſe he embraces all things, and communicates himſelf to all parts of the world, he ſhews himſelf through theſe; and by this means he who is wiſely expanded beyond all things becomes manifeſt, becauſe he is diſtinct, ſublime, and diffuſed beyond mundane powers and elements.

The following ſymbol teſtifies this—Becauſe God ſits upon the LOTUS, obſcurely ſignifying his eminence and power, as he does not touch the mud, and alſo his intellectual government and his EMPYREAL: For all that belong to the Lotus are circular, the leaves

and

and the fruit, correſpondent to which is the operation of the mind (as moving in circular direction, and diſplaying itſelf in one and the ſame ordered direction, according to reaſon.) But God himſelf ſits alone expanded above this empire and operation, being venerable, holy, and entirely quieſcent in himſelf.—*Such are the words of Jamblicus.*

In the ſecond figure.—Harpocrates is turned with a ſide aſpect to view: the Scutica held careleſs under the arm; the inſcription hebrew in greek characters he hath ceaſed from his anger; there is already a ſign in the heavens approaching, in Fig. 3. The favourable *ſothis* or the dog ſtar appears, the Nile repreſented by the lion moving with rapidity, has begun to overflow, in the month of July; and the inſcription in Greek characters ABRACA≡CICIRIM. The firſt word is Αβραξας, the laſt letters being anagrammatically diſpoſed, and were meant to expreſs the year, as being expreſſive of the number 365: thus,

A	-	1
β	-	2
ρ	-	100
α	-	1
ξ	-	60
α	-	1
ς	-	200
		365

Euſeb. Ecc. lib. 4th, p. 147.

Baſilides

Baſilides was the diſciple of Menander, and a gnoſtic, who taught many dangerous and abſurd errors, which he had contracted in Egypt, or from Egyptian literature. He ſaid that in the creation there was a ſucceſſive creating power, that every being was created by an immediate preceding one, and had the creative power in itſelf, and that in the ſame ſucceſſive manner originated the divine Being himſelf; that there exiſted 365 heavens between the Empyreum and this earth, each having one creator, or angel, who had been created by a ſuperior one: from hence it is thought the myſterious name ABPACAΞ or ABPAΞAC was invented. ὁ υπερ ἀνω τετων δυναμις και αρχη, whoſe power and beginning was above all. This word is alſo ſuppoſed to mean the Perſian mithra, or ſun, whoſe annual courſe was accounted to be 365 days.

This word alſo was frequently ſubſtituted inſtead of mythra. *Unuſquiſque fingit, quod voluerit Baſilides, qui omnipotentem* DEUM *hoc eſt* שדי SHADAI, *portentoſo nomine appellat* Αβραξας *et eundem ſecundum græcas litteras et annuos curſus numerum dicit in ſolis circulo contineri, quem ethnici aliarum literarum vocant mithras*, S. *Hieron*, c. 3. in *Amos*. CICIRIM, which reverſed is MIRICIC, the latter part evidently

evidently ſignifies Iſis, or the moon, which is expreſſed by ☽, thus at the ſyllable CI and again by the lion's tail, which takes the ſame form reverſed at the ſecond ſyllable CI, which different repreſentations expreſs the beginning and termination of the month; the new and the waning moon having a ſimilar reverſed ſituation.

The inſcription on the oppoſite ſide: APXEO IAω MEP-MENNW, *of old God bitter in anger*; perhaps alluding to the general deluge—Græco—hebraic inſcriptions of this kind have been often noticed——or elſe MEP-MENNW is expreſſive of the Greek MEPIMNA, which ſignifies *anxious ſolicitude* or the *utmoſt care*. This is my opinion, and I would therefore read the inſcription thus: Jaω, or Jehovah, of old providentially careful.

SKETCH XIII.

Of the being of a God. Of the Sabeans, and opinions reſpecting Zoroaſter; in treating on which ſubjects is introduced an Antidote to the pernicious principles inculcated in a late work intitled,

THE

RUINS, OR A SURVEY OF THE REVOLUTIONS OF EMPIRES—BY VOLNEY.

MAN being formed a rational creature, undoubtedly, from the moment he is capable of exerciſing his underſtanding, proves himſelf to be a religious being; that very power of which he finds himſelf poſſeſſed, whereby he mechanically models the rude materials which he finds, ſo as to anſwer the various purpoſes of his neceſſities, and to render his condition in life more convenient and comfortable; that very power thus exerted, leads him to conſider the great probability that ſome BEING or BEINGS of a ſuperior order to himſelf exiſt, whoſe wiſdom and power have been the cauſe of Being to all the viſible creation.

Man

Man without more than the natural light of reaſon, would at firſt find himſelf more diſpoſed to believe in a plurality of deities than in one God. The diverſity and infinite variety with which creation abounds, would give him an idea of a number of wiſe and powerful agents of different orders and ſubordinate capacities. He would not, at leaſt until his reaſon became well exerciſed and improved, be able to diſcern, that what he had imputed to many agents might with more propriety be the work of *one infinite and Almighty Being*.

How far the faculties of man are capable of arriving at a demonſtrative proof of this, may be judged by the very defective methods already tried by the moſt learned men; CLARK, LOCKE, WOOLASTON, HAMILTON, names highly to be reſpected, have failed in their attempts; yet have all the ſatisfaction to have advanced more good ſenſe on the ſubject, than their adverſaries.

If we had ideas which could lead to demonſtration, we could never find words ſufficiently clear, unexceptionable and unequivocal to expreſs thoſe ideas. 'Tis true, that *eſſential* properties are capable of demonſtration: it is alſo true, that the attributes of

God are eſſential attributes, and therefore capable of demonſtration.

The eſſential properties of mathematical figures admit of demonſtration; but to whom? to thoſe who have been, by ſuitable ideas of ſenſation and reflection, capacitated for ſuch demonſtration. To whom are the being and attributes of God demonſtrable? to thoſe alone who are poſſeſſed of previous ideas, ſuited to the magnitude of the ſubject. Man has none ſuch: a blind man can as well treat of colours, as he of the divine eſſence. Why was Revelation neceſſary? was it not to inſtruct us, in what we could not by natural reaſon underſtand? canſt thou by ſearching find out God? canſt thou find the Almighty to perfection? as far as thou canſt proceed, the purſuit is glorious.

When James and John, the ſons of Zebedee, made requeſt of Chriſt that they might ſit the one on his right hand, and the other on his left in his glory, their requeſt and faith were well received, although they did not gain an abſolute promiſe of ſuch exalted happineſs. What can be ſo deſirable as the knowledge of God and of his attributes! and our weak and humble efforts will be acceptable; ſuch as depend upon revelation, have a light that

muſt

muſt give them every ſatisfaction; and the light of reaſon, however imperfect, will be found to all who exerciſe it properly, at leaſt ſufficient to prepare the mind for the reception of revelation. How far this may be done, and what order we ſhould uſe in our inquiry may be worth our attention.

But at preſent I ſhall leave this ſubject which has been treated on by men of the greateſt abilities; ſuffice it to ſay, that after every inveſtigation that human wiſdom is capable of, we muſt ſtill wander much in the dark, unleſs we are aſſiſted by revelation. My intention therefore, at preſent, is to propoſe ſome arguments which may ſerve to guard the mind againſt the recent attempts of modern Revolutioniſts, who endeavour to ſeduce mankind from the advantages they enjoy from religious impreſſions; the only rampart againſt a ſtate of ſavage nature, however ſuch a ſtate may be extolled under the ſpecious and deceptive appellation of Equality and Liberty.

VOLNEY, with vaſt effrontery, after having totally denied the exiſtence of any authentic or ſacred records, whereupon a rational belief ought to be grounded with reſpect to the firſt ages of the world, their religious

religious tenets, and knowing, that from what is called profane hiſtory he could have no ground for information, takes upon himſelf that arduous taſk, and would have us receive his fanciful and ill-founded aſſertions as unerring principles. If, ſays he, " metamorphoſes, apparitions and converſations of one or more Gods recorded in the ſacred books of the Hindoos, the Hebrews, and the Parſes, are indeed events of real hiſtory, it follows, that nature in thoſe times was perfectly unlike the nature we are acquainted with now; that men of the preſent age are totally different from the men that formerly exiſted; and conſequently, that we ought not to trouble our heads about them." Moſt excellent reaſoning! Becauſe, God is ſaid to have converſed with Abraham, if he really did, therefore Abraham muſt have totally differed from the preſent race of mankind! What is there in the preſent race of men, that renders ſuch an interview impoſſible? This over wiſe philoſopher muſt ſurely know: he cannot but acknowledge, however, that the impreſſion of at leaſt ſome one ſuperintendent deity influenced the minds of the moſt remote inhabitants of the

the earth; and from the gradual progreſs of their ideas, at firſt deifying, according to his hypotheſis, the elements and the phyſical powers of nature; and again, when diſengaged from the embaraſſments of their infant ſtate, adoring the ſtars under ſymbolical repreſentations until the religious opinions of men had gradually arrived at the preſent ſtate.

I ſay, this wiſe Philoſopher has by ſuch methods of reaſoning, eſtabliſhed a doctrine which gives the lie to his profane Atheiſtical Tenets, for he thereby acknowledges at leaſt, that mankind had a beginning, and were at ſome one period ſtrangers to the world; for had the race of man been infinite in ſucceſſion, there is no reaſon to ſuppoſe that he would not a million of years backward have arrived at the ſummit of rational improvement, and would have left no room for any inſtruction from this ſage philoſopher; who forgetting what he had ſaid relative to the obſcurity of times beyond the hiſtoric age, aſſerts, that what he has preſumed to ſay, reſpecting theſe times, can be traced back with certainty "to a period of ſeventeen thouſand years, by monuments of Aſtronomy."—Sir Iſaac Newton found it difficult to aſcertain the time of the Argonautic expedition;

But

But it ſeems our Author has in the courſe of his travels made diſcoveries, which no man ever did but himſelf; or elſe, he muſt imagine himſelf to be ſuch an ingenious impoſtor, that all the reaſon and underſtanding that men are at preſent poſſeſſed of, are not equal to the diſcovering of his very ill conſtructed fabrication againſt the principles of true religion. The LYING GENIUS of our Author proceeds in his atrocious attempt, to exterminate from Society the very appearance of religion; and to paint the doctrines of revelation in the moſt abſurd light, as an impoſition on the underſtandings of men, and at the ſame time that he diſplays, under the diſguiſe of zealous declamation, his miſanthropic diſpoſition, he has expoſed himſelf by his uncandid and ungenerous miſtatement of hiſtoric evidence, to the juſt contempt of every wiſe and good man.

Speaking of Moſes, he ſays, "But in vain did he proſcribe the worſhip of ſymbols, the reigning religion at that time in lower Egypt and Phœnicia: his God was not on that account the leſs an Egyptian God of the invention of thoſe prieſts whoſe diſciple Moſes had been, and *Yahouh*, detected by his very name, which

which means eſſence of Beings, and by his ſymbol the *fiery buſh*, is nothing more than the ſoul of the world, the principle of motion which Greece ſhortly after adopted under the ſame denomination, in her JUPITER." &c.

The fallacy and abſurdity of this aſſertion will be the more evident, as *his* definition of the word Jehovah can be proved falſe; it does not ſignify *Eſſence of Beings*, but it implies a being which now exiſts, has been from eternity, and whoſe duration can have no end. In the word Jehovah *Yod* in the beginning, is characteriſtic of the future: *Vau*, in the middle, of the *preſent*: and *He* in the end, of the *paſt time*, as היה *I have been*, הוה *I am*, אהיה *I ſhall be.*

To ſuppoſe that Moſes borrowed the name Jehovah from the Egyptians, is as ridiculous as it is impious; the impoſition can be detected by any perſon of common intellects. For when Moſes and Aaron came into the preſence of Pharaoh to demand leave for the departure of the Iſraelites, and that in the name of Jehovah; Pharaoh anſwered, "who "is the Lord that I ſhould obey his voice? "I know not the Lord." From which words and what immediately follows, the inference

is

is undeniable, that the God of the Hebrews was no Egyptian God.

Again our revolutioniſt Volney, in order to prove that *Jehovah* was the ſoul of the world, according to the opinion of Moſes; quotes, as an irrefragable argument, a paſſage from Strabo (which indeed proves nothing as coming from ſo recent an author), but if allowed to be a proof at all, it only repreſents the God of the Hebrews, not as the ſoul, but as being the world itſelf. The paſſage is thus: "Moſes who was one of the Egyptian prieſts, taught his followers that it was an egregious error to repreſent the Deity, under the form of animals as the Egyptians did, or in the ſhape of a man, as was the practice of the Greeks and Africans: that alone is the Deity, ſaid he, which conſtitutes Heaven, Earth, and every living thing, that which we call the world, the ſum of all things; Nature."

According to this, the ſum of all things, *nature*, is God, and not the ſoul of the world. If ſuch ſort of evidence be admitted to aſcertain the ideas of Moſes, we may with great propriety adopt what *Dion Nicæus* has advanced: that the Jews worſhipped no other Gods "but one who was inviſible and ineffable."

effable," therefore this viſible world can make no part of the divinity.

Volney, again, with the genius of a true French Revolutioniſt, proceeds to ſubvert the true and proper ſignification of words, by ſaying that the very name of OSIRIS is expreſſed by Moſes in Deut. chapter 32. *The works of* TSOUR *are perfect*; becauſe Plutarch ſays, that to give forms was one of the definitions of Oſiris, therefore, the word TSOUR having ſomewhat of a ſimilar conſtruction was expreſſive of *Oſiris*. He might as well have ſaid that it alluded to Zoroaſter, for ſome critics ſay it is derived from that radix. He might as well have ſaid that Moſes meant the city of Tyre which is evidently derived from TSOUR, but why was Tyre called by that name? from its rocky ſituation, for ſuch the word TSOUR ſignifies, and in that ſenſe is ſo often unequivocally expreſſed, that none but a knave or a blockhead would endeavour to pervert its meaning. And indeed, it is almoſt evident that the fable of *Oſiris* and *Typho* originated after the Exodus of Iſrael; and alluded to that circumſtance, but was miſapplied, the ark of Oſiris being nothing more than expreſſive of Moſes being expoſed to the waters. The body of Oſiris ſevered into thirteen parts,

were

were the tribes of Iſrael. Typhon is Pharaoh, or rather Oſiris, the circumſtances being miſ-applied and confounded.

There is one argument, which, if true, will at leaſt ſhew that this fable of Oſiris originated after the Exodus, it is this; Plutarch relates that Rhea having been guilty of incontinency, was condemned to bring forth her offspring in no day or year; that afterwards, Mercury having played at dice with the moon, won from her the 70th part of a day, which proportion making up five days, called the *epagomena*, being added to the year, in theſe five days Rhea brought forth her offspring; amongſt whom were Oſiris Typhon, &c. Now it is certain, that the Epagomena were unknown to Moſes; therefore invented after the Exodus, and it is poſſible that about that time this fable was invented.

Might not our *ingenious Revolutioniſt* have appeared to better advantage, and more conſiſtent with the character of an Antiquarian, by aſſerting that Moſes worſhipped Bacchus, for when Cadmus, as is recorded, introduced into Greece the name of JEHOVAH, it was there changed into the word Saba* inſtead of Jehovah,

* Signifies by Corruption inebriated. See plate 3.

Jehovah, Sabaoth, by which name the Greeks underſtand *Bacchus*, and therefore ſtiled *Cadmus* the father of *Bacchus*.

In order to confirm this, the great Volney might quote with emphatic declamation, the appellation which Moſes gave to that Altar which he had erected to record his conqueſt over the Amalekites. " And Moſes built an altar, and called the name of it JEHOVAH —niſſi ;" might not I ſay our cabaliſtical revolutioniſt, who would fain ſubvert kingdoms with the ſame eaſe that he inverts and changes the true meaning of words, might he not cry out ecce deus Niſſeus vel Dionyſius! behold Bacchus! and to corroborate and prove this, to expreſs " the identity of the ideas of Moſes," according to his new revolutionary mode of reaſoning ; he might quote theſe lines in the oracle of Apollo as found in Strabo referring to Bacchus.——

Χειματι μεν τ᾽ αιδην ειαρος αρχομενοιο
Ηελιον δ᾽ δερεις μεταπωρυ δ᾽ αβρον Ιαω

and with reſpect to the fiery buſh of Moſes, theſe lines of *Nonnus* might be quoted.

Και πυροεις σεο Βαχος ακουεται

It

It was owing to ſuch kind of ridiculous reaſoning that certain Egyptians, either reading in the old teſtament the words PI JAH, or having heard them expreſſed by a Prieſt, fabricated a report that the Jews were accuſtomed to worſhip an *Aſs*. The word PIEO having that ſignification; but ſuch ſort of miſrepreſentations were certainly either the offspring of knaves, or of men no wiſer than Aſſes. After this manner of arguing, it might be impiouſly inſinuated, that chriſtians worſhipped Adonis, that the αφανισμος and ευρησις were nothing more than the death and reſurrection of the Meſſiah, and it might be alledged as the ſtrongeſt proof of this, that in the very place where Chriſt is ſaid to have been interred in a ſepulchre, the Amaſius Veneris was worſhipped, *See Reland, p.* 647.

Again, ſome other atheiſtical hero might come forward and ſay, as Volney has ſaid of Bacchus, that Silenus being derived from SHILOH, was the God of the chriſtians, for Silenus is repreſented as a great diſpenſer of wiſe ſayings, and a perſon who moſtly appeared riding on an *Aſs*; teaching many things reſpecting a future ſtate.

The ludicrous manner in which Volney has attacked chriſtianity and deriving its whole

whole hiſtory from the conſtellations is of the ſame caſt with what I have mentioned, but if poſſible, far more abſurd. It would be eaſy to detect the baſe, the idle, and malevolent fabrication, which I ſhall be ready to do when any one man of ſenſe is found hardy enough to adopt ſuch a ſyſtem; ſuffice it at preſent to ſhew the falſehood of aſſerting that the religion of Moſes, and conſequently the Chriſtian religion have been ſucceſſively founded on the idolatry of the Sabeans and the Dogmata of Zoroaſter, and to avoid prolixity, I ſhall, in oppoſite columns ſtate ſeveral particulars, to ſhew how contradictory the practice of the Sabeans were to that of the Iſraelites in religious matters.

Moſes	The Sabeans
enjoined the belief of one God; who was to be worſhipped without any imagery repreſentation whatever. Believed the world to have a beginning.	Worſhipped the Sun, Moon and Stars, believing them to be male and female, dedicated the days of the week to the Sun, Moon, Mars, Mercury, Venus and Saturn. believed the world to be eternal.
Levit. 21. v. 5. "They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cutting in their fleſh."	The Sabeans ſhaved off all the hair of their bodies, even the pudenda, and made marks in their fleſh by *brands*.
Levit. 2. v. 5. "And the ſwine, tho he divide the hoof, and be cloven-footed, yet	were on the contrary, ſo fond of ſwines, that they gorged them-

Moſes	The Sabeans
he cheweth not the cud, be it unclean to you. 7 "Of their fleſh ſhall ye not eat, &c."	ſelves with it, and eat of all other creatures which were forbidden the Iſraelites.
Levit 17 and 7 v. And they ſhall no more after their ſacrifices to Devils, after whom they have gone a whoring. This ſhall be a ſtatute for ever unto them throughout their generations."	Were addicted to ſorcery, to enchantments and magic, they made images of gold to the Sun, of ſilver to the Moon, and alſo images to all the planets, which they ſuppoſed to partake of their influences, ſo as to foretel events, and work wonders. Theſe were called by the Hebrews Teraphims; by the Mahomadans called *Taliſmans*.
Levit. 2. v. 13. "And every oblation of thy meat offering, ſhalt thou ſeaſon with ſalt: neither ſhalt thou ſuffer the ſalt of the Covenant of thy god to be lacking from thy meat offering, thou ſhalt offer ſalt."	Offered their ſacrifices with honey and ſweet things.
The Iſraelites worſhipped towards the Weſt; for that was the ſituation of the ſanctum ſanctorum, according to Moſes, Ben Maimon.	Worſhipped with their faces to the riſing Sun.
Exod. 28. v. 42. "And thou ſhalt make them linen breeches to cover their nakedneſs, from the loins even to the thighs they ſhall reach."	Men and Women went naked at their feſtivals.
Levit. 17. v. 10. "The eating of blood forbidden	The Sabeans eat blood, becauſe they believed it to be the food of Demons.

Moſes.	The Sabeans.
Deut. 22. v. 5. "The women ſhall not wear that which pertaineth unto man." &c.	In one of their books called Sephir TUMTUM, Men and Women are ordered to exchange apparel, the women to be accoutred in the dreſs of warriors, in honor of Mars.
Moſes forbid human ſacrifices.	Offered their children to Moloch.

As the Sabean religion was thus in many inſtances diametrically oppoſite to that of Moſes, the few particulars wherein they have any reſemblance, may very well be imputed to ancient tradition; for the Sabeans boaſt of having derived many things from *Enoch*, whom they called *Adris*, who is ſuppoſed to have been the original Zoroaſter, of whom it may not be amiſs to ſay a few words.

It has been a queſtion whether any ſuch perſon exiſted as Zoroaſter from the many diſcordant relations of him, and the dogmata imputed to him: from which conſideration it has been imagined that Zoroaſter was rather a title of eminence given to perſons of wiſdom, and the inventors of ſcience, than a proper name, the derivation is by the Greeks ſaid to be from Ζωον ἀστρον a *living ſtar*, by others it is formed of the Hebrew TSOUR AST-SETRE, which ſignifies *a form of hidden fire*,

that there have been many Zoroaſters, or in other words, profeſſors of magic art, and the inventors of other abſtruſe ſciences. *Arnobius* ſpeaks of *four*, the firſt being a *Chaldean*, the ſecond, a *Bactrian*; and the third called Erus of *Pamphilia*, and the fourth, an *Arminian*.

Abenephius ſays, he was *Cham*, the ſon of Noah, another will have him to be Chus, the ſon of Cham. Again, he is called the Miſraim of Moſes; It is ſaid that when Zoroaſter was born, he *laughed*; that his brain had ſuch a pulſation, as to repel the hand laid on his head, which prognoſticated his future ſuperiority of wiſdom, that he wrote five books of nature, one of precious-ſtones, and five concerning the ſtars. Geledin mentions a book of Zoroaſter, concerning the ſtars; for a deſcription of Zoroaſter's theory of the world, I refer the reader to Kircher: as to his doctrines of the immortality of the ſoul, and a future ſtate, they are variouſly repreſented, and we have no fixt or certain record to inform us. But we may collect from Jamblicus and others, that the principal information which the ancients received, was reputed to be taken from the pillars of Mercury, or from his voluminous works.

This

This Mercury, whoever he was, whether Enoch, Adris, or Cham, was undoubtedly one of the celebrated Zoroaſters, whoſe philoſophic or religious principles, were diverſified and modelled ſo as to be the origin of Sabeaniſm, from whence the magic of Perſia received thoſe elements of their knowledge, calling him (whether a Bactrian or a Perſomede) their Zoroaſter: with reſpect to ſome particulars which have a ſimilarity to the moſaic ſyſtem, and to revelation, they are eaſily accounted for, either as ſprung from primæval tradition, or introduced amongſt the Gentiles, by intercourſe with the Iſraelites, or acquaintance with the works of Moſes. The Queen of Saba might have introduced ſome of the moſaic tenets amongſt the Sabeans, in addition to what might have deſcended by tradition, whereby men were inſtructed in the belief of a future ſtate, and the promiſe of a Mediator, which became a general expectation of all nations; which expectation accompanied with the accompliſhment of prophecies, was ſo powerful that Volney allows it to have been ſufficient on the bare report that ſome perſon or other, had ſeen the Meſſiah, to eſtabliſh the belief that he had come, when at the ſame time he aſ-

ſerts, that no ſuch perſon did actually exiſt; and to make out this wonderful hypotheſis, he endeavours to perſuade us, that all chriſtianity is but a mere fable, grounded on a new theory of the conſtellations.

To thoſe who have in this enlightened age, ſtudied that excellent *Science* of Aſtronomy, a few words will ſuffice—the original names of the conſtellations were changed, and new modelled by the Greeks, and are very different from the moſt ancient. That various and diſcordant fables have been invented, which ſtill are not able totally to hide the original deſign, which was to expreſs the ſeaſons of the year by hieroglyphic repreſentations, is evident. But how far this world may be an analogical picture of a future ſtate, we know not; this ſubject has been beautifully repreſented by *Cheyne*, in his philoſophical principles of religion, where we ſee imagination invigorating reaſon. But Volney has indeed expoſed both the weakneſs of his underſtanding, and the wildneſs of his imagination, by which he has vainly endeavoured, by the aid of declamation, to impoſe ill conſtructed and romantic reveries on the world, inſtead of rational information, and the prevalence of truth. His whole book entitled THE RUINS, is compoſed

poſed in a ſort of dramatic form, where he makes the different characters argue in what manner he pleaſes; a mode indeed, well ſuited to his abominable ſcheme, to operate on the vulgar, and thereby to baniſh from the world all religious and moral obligations, in order to involve the different ſtates of Europe in one common ruin with the régicides of France.

F I N I S.

BRITISH
23 AP 92
MUSEUM

ERRATA.

Page 4, line 4. for *was*, read *were.*

P. 10, l. 20. for *concerning*, read *conſidering.*

P. 20, note 14. for *in Perſon* read *ſuperior.*

——————for *Rabbis* read *Rabbies.*

P. 49, The Hebrew *mem* final is uſed inſtead of a Parallelogram.

P. 71, l. 13. אכר αγρος

P. 105, l. 7. for *Trireni* read *Tricreni.*

P. 142, l. 15. for אלהים *read* אלהים

—— l. 20. *read* אלהים

P. 145, for *in thou Elohim* read *Hithou Elohim.*

l. 2. for *alitantia* read *latitantia.*

P. 176, l. 20. for *Hume* read *Hame.*

P. 158, l. 21. *dele* revelation

P. 160, for *infinite* read *finite.*

P. 223, l. 13. for *Swines* read *Swine's fleſh.*

P. 224, l. 6. for *after* read *offer.*

—— for *Boehman* read *Behmen.*

It is requeſted the reader will correct theſe and ſuch like typographical errors, eſpecially in the Hebrew words, which were occaſioned by the Author's being one hundred miles diſtant when moſt of theſe Sheets were printed off.

BRITISH
23 AP 92
MUSEUM